A

SHORT PARAPHRASE

ON THE

BOOK

OF

JOB.

With Arguments to each Chapter.

By a Presbyter of the Church of England.

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A PARAPHRASE ON THE BOOK of JOB.

CHAP I.

This Chapter gives an Account of Job's *Exemplary Piety in a very prosperous and flourishing Condition; as also of his Patience and Constancy under sore Calamities, (the loss of his Children, Cattel, and Servants in one Day,) which came upon him thro' the Malice and Envy of the Devil; all which are here particularly related.*

1. THere was [in the time of the antient Patriarchs] a [very great v. 3. and eminent] Man in the Land of *Uz* [in *Arabia*,] whose name was *Job*; and that man was perfect and upright, [righteous before God, and blameless,] and one that feared God, and eschewed evil.

2. And there were born unto him seven sons, and three daughters.

3. His substance also was seven thousand sheep, and three thousand camels, and five hundred yoke of oxen, and five hundred she asses, and a very great household; so that this man was the greatest of all the men of the east.

4. And his Sons went [and met together,] and feasted in their houses, every one [holding a feast in his house on] his [Birth-] day, c. 3. 1. and sent

ſent and called for their three ſiſters, to eat and to drink with them.

5. And it was ſo, when the [ſeven] days of their feaſting [in each brothers houſe] were gone about, that *Job* ſent and ſanctified them, [ſent a meſſenger with commands, that they ſhould ſanctify themſelves unto the ſacrifice he was going to offer for them,] and roſe up early in the morning, [an acceptable time unto the Lord] and offered burnt offerings, according to the number of them all: For *Job* ſaid, it may be that my Sons have ſinned [through wine, v. 13.] and curſed God in their hearts, [talked profanely againſt God.] Thus did *Job* continually.

6. Now there was a day, when the ſons of God, [the Angels] came to preſent themſelves, [to attend upon, and ſtand] before the Lord, [and give an account of their Miniſtry,] and Satan, [the adverſary, and, *Rev.* 12. 10. accuſer, *Pet.* 5. 8. the Devil] came alſo among them.

7. And the Lord ſaid unto Satan, whence comeſt thou? then Satan anſwered the Lord, and ſaid, from going to and fro in the Earth, [the province thou haſt aſſigned me,] and from walking up and down in it.

8. And the Lord ſaid unto Satan, haſt thou conſidered my Servant *Job*, that there is none like him in the earth, a perfect, [ſincere,] and an upright [and a juſt] man, [in whom is no guile, *Job.* 1. 47.] one that feareth God and eſcheweth evil?

9. Then Satan anſwered the Lord, and ſaid, doth *Job* fear God for nought, [and not to profit himſelf thereby?]

10. Haſt thou not made an hedge about him, and about his houſe, and about all that he hath on every ſide, [ſecured himſelf and all that belongs to him?]

11. But put forth thine hand now, and touch [ſmite, *Job* 2. 3. and deſtroy] all that he hath, and he will curſe thee to thy face, [openly charge and accuſe thee.]

12. And the Lord ſaid unto Satan, behold, all that he hath is in thy power, only upon himſelf put not forth thine hand [to touch him, v. 11.] ſo Satan went forth from the preſence of the Lord.

13. And there was a day, [the birth day of his eldeſt ſon,] when his ſons and his daughters were eating and drinking wine, [as they were wont] in their eldeſt brothers houſe.

14. And there came a meſſenger unto *Job*, and ſaid, the oxen were plowing, and the aſſes feeding beſide them;

15. And the Sabeans, [Arabian

rabian Robbers] fell upon them, and took them away, yea, they have slain the Servants with the edge of the Sword, and I only am escaped alone to tell thee.

16. While he was yet speaking, there came also another, and said, the fire of God, [a fire *Gen.* 19. 24. from God] is fallen from Heaven, and hath burnt up the sheep, and the Servants, and consumed them; and I only am escaped alone to tell thee.

17. While he was yet speaking, there came also another, and said, the Chaldeans made out three bands, and fell upon the camels, and have carried them away, yea, and slain the servants with the edge of the sword; and I only am escaped alone to tell thee.

18. While he was yet speaking, there came also another, and said, thy sons and thy daughters were eating and drinking wine in their eldest brothers house, v. 13.

19. And behold, there came a great wind from the Wilderness, and smote the four corners of the house, and it fell upon the young men, and they are dead; and I only am escaped alone to tell thee.

20. Then *Job* arose and [in the anguish of his Spirit] rent his mantle, and shaved his head, and fell down upon the ground, and worshipped [and blessed God, v. 21.]

21. And said, naked, [and 1 *Tim* 6. 7. bringing nothing into the world] came I out of my mothers womb, and naked, [and *Eccles.* 6. 10. carrying nothing away in my hand] shall I return thither, [to the womb of the earth, my mother; *Eccles.* 40. 1.]

22. In all this [evil that was come upon him] *Job* sinned not, nor charged, [nor accused] God foolishly.

CHAP. II. Argument.

This Chapter is a Relation of what Job *suffered in his own Person, the Devil by God's permission having smitten him with sore boils; of his humble submission also and constancy under it, notwithstanding his Wives profane suggestion; and of the coming of his three Friends to visit him.*

1. AGain there was a day, when the sons of God [the Angels] came to present themselves before the Lord [to attend upon him as before.] and Satan, [the adver-

ſary (and *Rev.* 12. 10. accuſer) the Devil, 1 *Pet.* 5. 8.] came alſo among them to preſent himſelf before the Lord.

2. And the Lord ſaid unto Satan, from whence comeſt thou? And Satan anſwered the Lord, and ſaid, from going to and fro in the earth, [the province thou haſt aſſigned me,] and from walking up and down in it.

3. And the Lord ſaid unto Satan, haſt thou conſidered my ſervant *Job*, that there is none like him in the earth, a perfect and upright, [a ſincere and blameleſs] man, one that feareth God and eſcheweth evil? and ſtill [after all that hath befallen him,] he holdeth faſt [and retaineth v. 9.] his integrity, although thou movedſt me againſt him, to deſtroy him without cauſe.

4. And Satan anſwered the Lord, and ſaid, [the] skin [even of his deareſt friend or child will a man give] for [the redemption of his own] skin, yea, all that a man hath will he give [for a ranſom] for his life.

5. But put forth thine hand now, and touch his bone and his fleſh, [put his body to pain and torture,] and he will curſe thee to thy face, [will openly reproach thee, and renounce thee.]

6. And the Lord ſaid unto Satan, behold, he is in thine hand, [in thy power, *Job* 1. 12. to uſe him as thou thinkeſt fit, only upon this condition, that thou kill him not,] but ſave his life.

7. So went Satan forth from the preſence of the Lord, and ſmote *Job* with ſore boils, from the ſole of his foot unto his Crown.

8. And he took him a potſherd, [a ſherd of a broken pot] to ſcrape himſelf withal, and he ſat down among the aſhes.

9. Then ſaid his wife unto him, doſt thou ſtill retain thine integrity? curſe, c. 1. 5. [and blaſpheme] God and die, [let him kill thee out of hand.]

10. But he ſaid unto her, thou ſpeakeſt as one of the fooliſh [impious] women ſpeaketh; what? ſhall we receive good at the hand of God, and ſhall we not receive evil [with good will at his hand? *Mal.* 2. 13.] in all this did not *Job* ſin with his lips.

11. Now when *Job*'s three friends heard of all this evil that was come upon him, they came every one from his own place; *Eliphaz* the Temanite [deſcended from *Teman* the Edomite,] and *Bildad* the Shuite, [deſcended from *Shuah*, one of *Abraham*'s ſons by *Keturah*, *Gen.* 25. 2.] and *Zophar* the Naamathite, [probably of *Naamah*, *Joſh.* 15. 4.] for they had made an appointment

to-

together to come to mourn with him, and to comfort him.

12. And when they lift up their eyes afar off, [and saw him at a distance,] and knew him not [the form of his visage being changed] they lifted up their voice and wept, and they rent every one his mantle, and sprinkled Dust upon their heads toward Heaven, [whereby to express the confusion they were in.]

13. So they sat down with him upon the ground seven days and seven nights, and none spake a word unto him, for they saw his grief was very great, [and so was theirs for him.]

CHAP. III. Argument.

Job in the anguish of his spirit curses the day of his birth, lamenting that he died not either in, or immediately upon his coming out of the womb: He complains of the miseries of his Life, and that he should be kept alive so much against his will.

1. AFter this *Job* opened his mouth, and cursed his [birth-] day, [he began to open his mouth first, by earnestly wishing he had never been born.]

2. And *Job* spake, and said,

3. Let [the remembrance of] the day perish wherein I was born, and [of] the night in which it was said, there is a man-child conceived.

4. Let that night be [turned into] darkness, let not God regard [nor bless] it from above, neither let the light shine upon it.

5. Let darkness and the shadow of death, [gross and thick darkness, *Jer.* 13. 16. *Zephan.* 1. 15. seize upon and] stain it, let a cloud dwell upon it, let the blackness of the day terrify it, [make it terrible.]

6. As for that night, let [perpetual] darkness seize upon it, let it not be joyned unto, [nor counted with the days of the year, let it not come into [nor be reckoned in] the number [as a part] of the months.

7. Lo, let that night be solitary [and mournful] let no joyful voice, [of them that make merry, *Jer.* 30. 19.] come, [or be heard therein.]

8. Let them curse it that curse the day, who are ready to raise up their mourning, [and terrify it, v. 5. by

raiſing up frightful ſpectres and apparitions.]

9. Let the ſtars of the twilight thereof be dark, let it look for light but have none, neither let it ſee [ſo much as] the dawning of the day, [but be as darkneſs it ſelf, *Job* 10. 22.]

10. Becauſe it ſhut not up the doors of my mothers womb, nor hid ſorrow from mine eyes.

11. Why died I not from [before I came forth out of] the womb, [that my mother might have been my grave? or] why did I not [at leaſt, *Jer.* 20. 17.] give up the ghoſt when I came out of the belly, [that I might have been carried from the womb to the grave?]

12. Why did the [midwives] knees prevent me, [and not let me drop from the womb?] or why [did my nurſe draw out] the breaſts that I ſhould ſuck?

13. For now ſhould I have lain ſtill, and been quiet, I ſhould have ſlept; then had I been at reſt;

14. With kings and counſellors of the earth, which built [up ruined and] deſolate places for themſelves, [to make themſelves a name.]

15. Or with princes that had gold [in great abundance,] who filled their houſes with ſilver.

16. Or as an hidden untimely birth, [one brought forth before the time,] I had not been [among the living, but] as infants which never ſaw the light.

17. There, [in the grave] the wicked [tormentors] ceaſe from troubling; and there the weary [hirelings] be at reſt.

18. There, [in the grave] the [captive] priſoners reſt together, they hear not [there] the voice of the Oppreſſor, [and task-maſter.]

19. The ſmall and great are there, and [there] the ſervant is free from his maſter.

20. Wherefore is light, [ſuch as I now enjoy,] given to him that is in miſery, and life unto the bitter [and vexed] in ſoul?

21. Which long for death, but it cometh not, and dig, [and ſeek] for it more than for hid treaſures?

22. Which rejoyce exceedingly, and are glad when they can find, [and lay them down in] the grave?

23. Why is light given to a man whoſe way is hid, [who is in a labyrinth of troubles,] and whom God hath hedged [and ſhut] in, [that I cannot get out, *Lam.* 3. 7.]

24. For my ſighing cometh before I eat, [and ceaſeth not even while I am eating,] and my roarings are poured out like the waters, [like the water-ſpouts.]

25. For the thing which I greatly feared is come upon me,

me, and that which I was afraid of is come unto me.

26. I was not in safety, neither had I rest, neither was I [in all mine affluence and wealth at] quiet, [but feared always, v. 25.] yet trouble came.

CHAP. IV. Argument.

Eliphaz instead of comforting and mourning with his Friend, reproves him of hypocrisy and impatience, telling him such sore calamities were not wont to befal the innocent, but Tyrants and great Oppressors only; and that he might (as himself did) remember to have seen several instances thereof: he also mentions a vision he had seen to confirm the same.

1. THen *Eliphaz* the Temanite answered, and said,

2. If we assay to commune, [and to reason] with thee, wilt thou [not] be grieved? but who can [have patience with thy complaints, and] withhold himself from speaking?

3. Behold thou hast instructed many, and thou hast strengthened the weak hands [and weak hearts.]

4. Thy words have upholden him that was falling, [the faint-hearted,] and thou hast strengthened the feeble knees, [the feeble-minded.]

5. But now it, [evil, c. 30. 16.] is come upon thee, and thou fainteſt; it toucheth thee and thou art troubled, [and astonied.]

6. Is not this [a goodly proof of] thy fear, [and the piety thou pretendeſt to] thy confidence [in God,] thy hope, and the uprightneſs of thy ways?

7. Remember I pray thee, [and tell me] whoever periſhed being innocent? or where were the righteous cut off?

8. Even as I have ſeen, they that plow, [that work] iniquity, and ſow [that work] wickedneſs, reap [the fruits, and receive the wages of] the ſame.

9. By the blaſt of God they periſh, and by the breath of his noſtrils, [the indignation of his anger] are they conſumed.

10. The roaring of the Lion, and the voice of the fierce Lion, and the teeth of the young Lions, [and the fury and power, *Iſa.* 51. 13. of the oppreſſor] are broken.

11. The old Lion, [the great and ravenous oppreſſor] pe-

perisheth for lack of prey, and the stout Lions whelps, [the children of the stout and powerful tyrant] are scattered abroad, [and come to nought.]

12. Now a thing was secretly brought to me, [spoken in secret to me in mine ear,] and mine ear, [as it was able to hear it,] received [and understood] a little thereof.

13. In thoughts [which came into my mind upon my bed] from [and upon] the visions of the night [which I had seen,] when deep sleep falleth on men.

14. Fear came upon me, and trembling, which made all my bones to shake.

15. Then a spirit passed before my face, the hair of my flesh stood up [an end.]

16. It stood still, but I could not discern the form thereof: an image, [and likeness of something] was before mine eyes, there was silence, and I heard a [still small] voice saying,

17. Shall mortal man be more just than God? shall a man be more pure [and unrebukable] than his Maker?

18. Behold, he put no trust, [found not stedfastness] in [the best of] his servants, [they not being perfectly good;] and his Angels he charged with folly, [they not being absolutely wise.]

19. How much less on them, [shall he trust, and attribute perfection to them] that dwell in houses [bodies, *Job* 13. 12. *Gen.* 2. 7. formed] of clay, whose foundation is in the dust, [which is blown away, *Wisd.* 5. 14. with the wind,] which are crushed before, [and consumed as a garment with] the moth?

20. They are destroyed [daily] from morning to evening: they perish for ever [from the earth] without any regarding it, [and when nobody thinks of it.]

21. Doth not their excellency, [beauty and glory] which is in them, go away, [and consume with them in the grave? *Psal.* 49. 14.] they die even without wisdom, [like the beasts that perish, *ibid.* v. 20.]

CHAP.

CHAP. V. Argument.

Eliphaz moreover tells him, there is not a saint upon earth but is of his opinion, and proceeds to prove it from his own observation: He adviſes him to ſeek unto God, (v. 8.) and to leave all things to his diſpoſing, as the likelieſt way for the recovering his former proſperity.

1. CALL now, if there be any that will anſwer, [and undertake for] thee; and to which of the ſaints [now living] wilt thou turn, [and call, to plead for thee?]

2. For [God in his] wrath killeth the fooliſh man, [that to do good hath no knowledge, *Jer.* 4. 22.] and [his indignation and] envy ſlayeth the ſilly one, [that hateth to be reformed.]

3. I have ſeen the fooliſh, [the wicked, (the fool that hateth knowledge) *Prov.* 1. 22.] taking [deep] root, [planted and firmly ſettled in the earth;] but ſuddenly I curſed [preſaged a curſe and deſolation to] his habitation.

4. His children are far from ſafety, and they are cruſhed, [and condemned] in the gate, [the place of judgment,] neither is there any to deliver them.

5. Whoſe harveſt the hungry [ſoldier] eateth up, and taketh it even out of the thorns, [tho' hedged up with thorns;] and the robber ſwalloweth up, [taketh for a prey the remainder of] their [wealth and] ſubſtance.

6. Although affliction cometh not forth of the duſt, neither doth trouble ſpring out of the ground, [nor come naturally of it ſelf.

7. Yet man [for that all have ſinned, *Rom.* 5. 12.] is born [and by nature made ſubject] unto trouble, as the ſparks [naturally] fly upward.

8. I would [therefore in my trouble call, v. 1. and] ſeek unto God, and unto God would I commit [the whole diſpoſing of] my cauſe.

9. Which doth great things and unſearchable, [and paſt finding out; *Job* 9. 10.] marvellous things without number [more than can be counted, *Pſal.* 40. 5.]

10. Who giveth rain upon the earth, and ſendeth waters, [water-ſprings] upon the fields.

11. To ſet up on high thoſe that be low; that thoſe which mourn [for want and famine, *Job* 30. 3.] may be exalted to ſafety, [and filled, *Pſal.* 104. 28. with good.] 12. [As

12. [As alſo on the other hand,] he diſappointeth the devices of the crafty, ſo that their hands cannot perform their enterpriſe.

13. He [ſnareth and] taketh the wiſe in their own craftineſs: and the counſel of the froward, [and perverſe] is carried headlong, [and ſhall not *Iſa.* 7. 7. ſtand.]

14. They meet with darkneſs, [and misfortune ſurpriſeth them even] in the Day-time, and grope [as if they had no eyes, *Iſa.* 59. 10.] in the noon-day as in the night, [and ſee not the evil that is coming upon them.]

15. But he ſaveth the poor [helpleſs man] from the ſword [and open violence] from their mouth, [from the calumnies and ſlanders,] and from the hand of the mighty [and violent men.]

16. So the poor hath hope, [and expectation from God, *Pſal.* 62. 5.] and iniquity [being aſhamed] ſtoppeth her mouth, [the workers of iniquity ſhut their mouth.]

17. Behold, happy is the man whom God correcteth; therefore deſpiſe not, [reject not] thou the chaſtening of the Lord.

18. For he maketh ſore, and bindeth up: he woundeth, and [in wounding] his hands make whole.

19. He ſhall deliver thee in ſix troubles: yea, in ſeven there ſhall no evil touch thee [to thy hurt.]

20. In famine he ſhall redeem, [and deliver] thee from death; and in war from the power, [and edge] of the ſword.

21. Thou ſhalt be hid [and preſerved] from [falſe accuſation and calumny] the [ſnare *Eccleſ.* 51. 2. and] ſcourge of the [ſlanderous] tongue: neither ſhalt thou be afraid of deſtruction [and deſolation, (being ſet in ſafety)] when it cometh, [and layeth waſte all before it.]

22. At deſtruction and famine, [which cannot touch thee, v. 19.] thou ſhalt laugh: neither ſhalt thou be afraid of the beaſts of the earth, [for they ſhall be at peace with thee, v. 23.]

23. For thou ſhalt be in league with, [and walk even bare-foot upon] the ſtones of the field, [and not be hurt therewith, *Eccleſ.* 10. 9.] and the beaſts of the field ſhall be at peace with thee, [and not moleſt thee.]

24. And thou ſhalt [perceive and] know that thy tabernacle ſhall be in peace, [ſhall be quiet and ſafe;] and thou ſhalt viſit thy habitation, [manage and order thy houſhold affairs,] and ſhalt not ſin, [err or fail in thine adminiſtration.]

25. Thou ſhalt know alſo that thy ſeed ſhall be great, [greatly increaſed,] and thine off-ſpring [ſhall grow into a multitude,] as the graſs of the earth.

26. Thou

26. Thou ſhalt come to thy grave in a full [and a good old] age, like as a ſhock of corn cometh in [to the barn] in his ſeaſon [when full and ripe.]

27. Lo this [is certainly ſo] we have ſearched, [and inquired into] it, ſo it is; hear [and mind] it, and know thou it for thy good, [and keep it in mind.]

CHAP. VI. Argument.

Job juſtifies his Complaint (c. 3.) *from the inexpreſſible greatneſs of his ſufferings: He wiſhes again for Death, charging his Friends with unkindneſs.*

1. BUT *Job* anſwered, and ſaid,

2. Oh that my grief [and my complaining] were throughly weighed, and my calamity laid in the ballances [with them, and weighed] together!

3. For now it would, [my calamity would then appear to] be heavier than the ſand of the ſea: therefore my words [the words of my complaint] are ſwallowed up, [as unable to expreſs my grief.]

4. For the arrows of the Almighty [ſtrong *Job* 33. 19. and ſharp pains] are within me, the poiſon [and raging] whereof drinketh up my ſpirit, [waſteth and drieth up my vital moiſture:] the terrors of God ſet themſelves in array, [and war] againſt me.

5. Doth the wild aſs bray when he hath Graſs? or loweth the ox over his fodder? [or did *Job* complain in the days when God preſerved him? c. 29. 2.]

6. Can that which is unſavoury be eaten without ſalt? or is there any taſt [without ſomething to reliſh it] in the white of an egg? [tell me, is affliction ſo ſavoury as to want nothing to qualify it?]

7. The things that my Soul [abhorred and] refuſed to touch, are as [it were my meat,] my ſorrowful meat.

8. O that I might have my requeſt! and that God would grant me the thing that I long for!

9. Even that it would pleaſe God to deſtroy me; that he would let looſe his hand [to make an end of me,] and cut me off [at once:]

10. Then [were there any hopes of this] ſhould I yet have comfort, yea, I would harden my ſelf in ſorrow, [and make my ſelf ſtrong to endure;] let him not ſpare [to let looſe his hand, v. 9.]

for

for I have not concealed, [I would not conceal, but declare and applaud] the words, [the decree and ſentence] of the holy one.

11. What is my ſtrength that I ſhould hope [to outlive my ſorrows?] and what is mine [expectation in mine] end, that I ſhould [wiſh to] prolong my life?

12. Is my ſtrength the ſtrength of ſtones, [that I ſhould endure any longer?] or is my fleſh of braſs, [and inſenſible?]

13. Is not my help, [and reaſon ſtill remaining] in me? and is wiſdom driven quite from me? [and am I altogether void of underſtanding?]

14. To him that is afflicted pity ſhould be ſhewed from his friend; but he [that pitieth not his friend, caſteth off, and] forſaketh the fear of the Almighty.

15. My brethren [that came, c. 2. 11. to mourn with, and to comfort me,] have dealt deceitfully, [having comforted me in vain, c. 21. 34. with words of falſhood,] as a brook [that is dried up deceiveth the expectation of the traveller, v. 19, 20] and as the [mighty overflowing] ſtream of brooks they paſs away, [they are altogether unto me, *Jer.* 15. 18. as a lyar, and as waters that fail.]

16. Which are blackiſh [and promiſe water] by reaſon of the [melted] ice [therein,] and wherein the [melted] ſnow is hid, [being diſſolved and turned into water.]

17. [But] what time they wax warm [in ſummer] they vaniſh: when it is hot, they are [dried up] and conſumed out of their place.

18. [Or elſe having left] the paths of their way, are turned aſide [into a different courſe] they go [and glide away at length] to nothing, and periſh.

19. The [way-faring] troops of *Tema* looked [for them in their wonted paths,] the [travelling] companies of *Sheba* waited for them [and thought to have found them there.]

20. They were confounded, [and abaſhed] becauſe they had hoped, [and looked for them, v. 19. in vain;] they came thither, and [finding none there] were aſhamed.

21. For now ye are nothing [worth,] ye ſee my caſting down [and overthrow,] and are afraid, [and make your ſelves ſtrange to me.]

22. Did I ſay bring unto me? or give a reward for me, [give unto me] of your ſubſtance [and ſufficiency?]

23. Or deliver me from the enemies hand? or, redeem me from the hand [and oppreſſion] of the mighty?

24. Teach me, and I will hold my tongue [and not gainſay:] and cauſe me to under-

understand wherein I have erred.

25. How forcible [and powerful] are right words, [words of truth?] but what doth the arguing reprove, [and what do your reproofs signify?]

26. Do ye imagine [and frame fine discourses only] to reprove [my] words, and the speeches of one that is desperate, [and remediless,] which are as wind, [despised by you, and made nothing worth, *Job* 24. 25.]

27. Yea, ye [invade and] and overwhelm the fatherless [and defenceless,] and you dig a pit for, [and devise devises against] your [afflicted and helpless] friend.

28. Now therefore be content, [and pleased to] look upon me, [and consider my case,] for it is, [it will then be] evident unto you, if I lie.

29. Return I pray you, [and hear me this once] let it not be iniquity, [there shall be no falshood, nor perverseness, v. 30. in what I say;] yea, return again, my righteousness is in it, [and will be cleared thereby.]

30. Is there iniquity [or a lie] in my tongue? cannot my taste [is not my judgment sufficient to] discern perverse things, [the iniquity and falshood of my tongue.]

CHAP. VII. Argument.

Job still asserts the reasonableness of his Complaint, and wishes of Death under such unsupportable Sufferings, which he represents, and complains of unto God, desiring to be released from them.

1. IS there not an appointed time to man upon earth, [is not the time appointed to man upon earth a time of trouble, and a continued warfare?] are not his days also [toilsom and laborious,] like the days of an hireling?

2. As a servant [in the heat of harvest] earnestly desireth the shadow, and as an hireling looketh [and longeth] for the [end and] reward of his work:

3. So am I made to possess [and inherit] months of vanity [anxiety and trouble,] and wearisome, [tedious and painful] nights are appointed to me.

4. When I lie down I say, when shall I arise, and the night be gone? and I am [restless and] full of tossings to and fro unto the dawning of the day.

5. My [ulcerated] fleſh is clothed with worms and clods of duſt, [ſcurf and ſcabs] my ſkin is broken, [and rent] and become loathſome.

6. My days are ſwifter than a weaver's ſhuttle, [and fly away,] and are ſpent without hope [of my ſeeing any good, v. 7.]

7. O remember that my life is wind, [that *Pſal.* 78. 39. paſſeth away and cometh not again,] mine eye ſhall no more ſee good.

8. The eye of him that hath ſeen me ſhall ſee me no more: thine eyes are upon me, [thou doſt but ſet thine angry eye upon me,] and I am not, [I flee hence, and am no more.]

9. As the cloud is conſumed, and vaniſheth away: ſo he that goeth down to the grave ſhall [conſume there, and] come up no more.

10. He ſhall return no more to his houſe, neither ſhall his place know him, [ſhall he be known in his place] any more.

11. Therefore I will [open, and] not refrain my mouth; I will ſpeak in the anguiſh of my ſpirit, I will complain in the bitterneſs of my ſoul.

12. Am I a [raging] ſea, or a whale, that thou ſetteſt a watch over me, [and confineſt me?]

13. When I ſay my bed ſhall comfort me, my couch ſhall eaſe [and give reſpite to] my complaint:

14. Then thou ſcareſt me with Dreams, and terrifieſt me through [frightful ſpectres and] viſions.

15. So that my Soul chuſeth ſtrangling, and death rather than my life.

16. I loath it, I would not live alway: let me alone, [and torment me not] for my days are vanity, [and there is no good in them.]

17. What is Man, that thou ſhouldeſt magnify him [(and *Pſal.* 113. 6. humble thy ſelf) ſo much as to contend with him?] and that thou ſhouldeſt ſet thine heart upon him [to afflict him?]

18. And that thou ſhouldeſt viſit, [and chaſten] him every morning, and try, [and ſearch] him [and his ways] every moment?

19. How long wilt thou not depart, [nor remove thy ſtroke away] from me, nor let me alone [ſo long at leaſt] till I ſwallow down my ſpittle, [and take my (c. 9. 18.) Breath?]

20. I have ſinned, what ſhall I do, [what recompence ſhall I give] unto thee, O thou preſerver [and obſerver] of men? why haſt thou ſet me as a mark againſt thee, [as a mark for the (*Lam.* 3. 12.) arrow] ſo that I am a burthen to my ſelf?

21. And why doſt thou not pardon my tranſgreſſion, and take

take away mine Iniquity, [and depart from me? v. 19.] for now, [when a few years are (*Job* 16. 22.) come] shall I sleep in the dust, and thou shalt [then] seek me, [to shew me favour] in the morning, but I shall not be [found here.]

CHAP. VIII. Argument.

Bildad alledgeth antiquity to prove that God ever prospers the Righteous, and destroys the Wicked, how prosperous soever they be for a time.

1. THen answered *Bildad* the Shuite, and said,

2. How long wilt thou speak these things? and how long shall the words of thy mouth be like a strong wind, [mighty and stout (*Mal.* 3. 13.) against God?]

3. Doth God [the judge (*Gen* 18.25.) of all the earth] pervert judgment, [and not do right?] or doth the Almighty [and self-sufficient] pervert Justice, [and not do the thing that is equal?]

4. If thy Children have sinned against him, and he have cast them away, [suddenly cut them off] for their transgression:

5. If thou wouldest seek, [and (*Job* 22. 23.) return] unto God betimes, and make thy supplication to the Almighty;

6. If thou wert pure [in heart, sincere] and upright, surely he would now awake for thee, [and arise for thy help,] and make [thy house] the habitation of thy righteousness prosperous, [and restore thy family to its first glory.]

7. Tho' thy beginning was small, [tho' thou (*Eccles.* 2.4.) art changed into a low estate,] yet thy latter end should greatly increase, [thou shouldest flourish and be advanced after all.]

8. For enquire, I pray thee, [and (*Deut.* 4. 32.) ask] of the former age, [of them that were before thee,] and prepare thy self to the search [of the Records] of their fathers [in the earliest Ages.]

9. For we are but of yesterday, [have seen but few days,] and know nothing, [know but few things,] because our days [and (*Psal.* 89. 57.) time] upon earth are [short, and as] a shadow [that fleeth away.]

10. Shall not they teach thee, and tell thee, [the same,] and utter words out of their heart, [what themselves have

obſerved and conſidered?]

11. Can the ruſh grow up without mire? can the flag grow without water?

12. Whilſt it is yet in his greeneſs, and not cut down, it withereth before any other herb.

13. So are the paths, [ſuch is the felicity, and this is the joy of the way, v. 19.] of all that forget [reject and in works deny] God, and the hypocrites hope [and expectation,] ſhall periſh, [and be fruſtrate.]

14. Whoſe hope ſhall be cut off, [and periſh, v. 13] and whoſe truſt, [dependences and confidences] ſhall be [as] a ſpiders web, [and (*Jer.* 2. 37.) he ſhall not proſper in them.]

15. He ſhall lean upon, [confide in, and ſtay upon the wealth and greatneſs of] his houſe [and family,] but it ſhall not ſtand; he ſhall [ſupport and] hold it faſt, but it ſhall not endure.

16. He is green before the ſun, and his branch ſhooteth forth in his garden, [he flouriſhes and ſpreads himſelf like a tree;]

17. His roots, [whoſe roots] are wrapped about the heap, [folded and twiſted in the earth,] and [whoſe branch] ſeeth, [ſhooteth forth above] the place of ſtones, [the loftieſt buildings.]

18. If he, [if God] deſtroy him, [and caſt him] from [out of] his place, then it ſhall deny him, ſaying, I have not ſeen, [nor ever known] thee.

19. Behold this is the [ſum of the] joy of his way, [and flouriſhing eſtate, 16, 17.] and out of the earth ſhall others grow [up in his ſtead.]

20. Behold, God will not caſt away, [nor forſake] a perfect [and an upright] man, neither will he help the evil doers.

21. [But bleſſings (v. 20.) ſhall flow in upon the perfect man,] till he fill thy mouth with laughing, and thy lips [wert thou the man] with rejoycing.

22. They that hate thee ſhall be clothed with ſhame, [abaſhed and confounded,] and the dwelling-place of the wicked, [and all that therein is] ſhall come to nought, [and periſh irrecoverably.]

CHAP.

CHAP. IX. Argument.

Job acknowledging the irresistible Wisdom and Power of God forbears disputing with him; but yet maintains the contrary Opinion to that of his Friends, that the Wicked often thrive and prosper, being exempted from those Calamities, which frequently befal the Just.

1. THen *Job* answered, and said,

2. I know it is so of a truth, [that God is just and (c.8.3.) doth not pervert judgment:] but how should man be just with God, [or make out his own Innocence before him?]

3. If he will contend [and dispute] with him, he cannot answer him, [nor acquit himself from] one of a thousand [things that may be laid to his charge.]

4. He is wise in heart, and mighty in strength: who hath hardned himself, [and been (*Isa.* 46. 12.) stout] against him, and hath prospered?

5. Which removeth, [and overthroweth] the mountains, and they know not, [suddenly and unexpectedly,] which overturneth them in his anger.

6. Which shaketh the earth out of her place, and [maketh] the pillars [and (*Psal.* 18. 15.) foundations] thereof tremble.

7. Which commandeth the Sun, and it riseth not: and sealeth [and shutteth] up the stars, and they shine not.

8. Which alone spreadeth out [a cloud for a covering for] the Heavens, and treadeth upon, [suppresseth and stilleth] the waves of the sea.

9. Which maketh [the constellations of Heaven, *Arcturus*, *Orion*, and *Pleiades*, and the chambers of the south, [(those in the southern regions) to observe their course.]

10. Which doth great things past finding out, [and (*Job* 5. 9.) unsearchable,] yea, and wonders without number, [too many to be recounted.]

11. Lo, he goeth by me, [doth great things (v. 10.) before mine eyes,] and I see him, [understand them] not: he passeth on also, [goes on to do wonders] (v. 10.) but I perceive him not, [cannot find them out, *ibid.*]

12. Behold, he taketh away, who can hinder him, [make his hands restore?] who will say unto him what dost thou, [why dost thou thus?]

13. If God will not withdraw his Anger, the proud

helpers, [the moſt confident Aſſiſtants] do ſtoop under, [and fall before] him, [and cannot deliver any by their great ſtrength.]

14. How much leſs ſhall I anſwer, [and contend with] him, and chuſe out my words, [fit and proper expreſſions] to reaſon with him?

15. Whom, tho' I were righteous, yet would I not anſwer, [nor juſtify my ſelf,] but I would make ſupplication to my judge.

16. If I had called [as a ſupplicant before him,] and he had anſwered me, [and granted my petition] yet would I not believe that [for my goodneſs (*Pſal.* 16. 2.) and prayer ſake] he had harkned unto my voice, [or think my ſelf ſecure.]

17. For he breaketh me [and mine in pieces as] with a tempeſt, and multiplieth my wounds without cauſe [I knowing nothing by my ſelf.]

18. He will not ſuffer me to take my breath, [not give me a breathing-whiles reſpite,] but filleth me with bitterneſs [and anguiſh.]

19. If I [pretend to, and] and ſpeak of ſtrength, lo, he [alone] is ſtrong: and if [I ſpeak] of judgment [and right,] who ſhall ſet me a time to plead, [and cauſe us to come together in judgment?]

20. If I juſtify my ſelf, mine own mouth, and (*Job* 13. 6.) the very pleadings of my lips ſhall condemn me: if I ſay, I am perfect [and innocent,] it ſhall alſo [convince me of ſin, and] prove me perverſe.

21. Tho' I were perfect, yet would I not know my ſoul, [nor judge (1 *Cor.* 4. 3.) mine own ſelf,] I would deſpiſe, [and not plead for] my life.

22. This is one thing, therefore I ſaid it, [this I ſaid, and ſay it again,] he deſtroyeth the perfect, [juſt and upright man,] and the wicked [alike, and that there is one event to the righteous and to the wicked, *Eccleſ.* 9. 2.]

23. If the [over-flowing (*Iſa.* 28. 15.)] ſcourge ſlay ſuddenly, [and one plague be upon the perfect and the wicked,] he will laugh at, [not mind nor regard] the tryal, [the adverſity and tribulation] of the innocent.

24. [On the other hand] the [Government of the] earth is given, [and committed] into the hand of the wicked, [a wicked prince:] he covereth the faces, [blinds with a gift the eyes] of the judges thereof; if not, [if you deny this,] where [is that prince,] and who is he, [that tranſgreſſeth not in judgment?]

25. Now my days are [fled away] ſwifter than a poſt: they flee away, they ſee no good, [there is no pleaſure

or

or ſatisfaction in them.]

26. They are paſſed away as the ſwift ſhips: as the [voracious] eagle that haſteth to the prey.

27. If I ſay, I will forget my complaint, [and remove (*Eccleſ.* 11. 10.) ſorrow from my heart,] I will leave off, [and ſhake (*Iſa.* 52. 2.) my ſelf from] my heavineſs, and comfort my ſelf [againſt ſorrow:]

28. I am afraid, [and dare not attempt it, becauſe] of all my ſorrows, [which are deſperate (*Iſa* 17. 11.) and incurable,] I know that thou wilt not hold me innocent, [but wilt ſtill proceed againſt me as a criminal.]

29. If I be wicked [in thy ſight] why then labour I in vain [to prove my ſelf innocent?]

30. If I waſh my ſelf with ſnow-water, and make my hands never ſo clean, [and purify my ſelf never ſo much.]

31. Yet ſhalt thou plunge me in the ditch, [cover me with ſores and filth,] and mine own cloaths, [my neareſt relations] ſhall abhor me, [not enduring to come near me.]

32. For he is not a man as I am, that I ſhould anſwer, [and contend with] him, and we ſhould come together in judgment, [and implead each other alike.]

33. Neither is there any days-man, [or umpire] betwixt us, that might lay his hand upon us both, [and keep due order between us.]

34. Let him take his rod, [and withdraw his (*Job* 13. 21.) hand far] from me, and let not his fear [and his dread] terrify, [and make] me [afraid.]

35. Then would I ſpeak, [and make my defence,] and not fear him; but it is not ſo with me, [neither am I the man you make me to be.]

CHAP. X. Argument.

Job renews his Complaints and Expoſtulations with God, deſiring to know for what Cauſe he was thus tormented, and to have at leaſt ſome reſpite from his Pain,

1. MY ſoul is weary of my life, I will [therefore] leave my complaint upon my ſelf, [and (c. 9. 27.) not forget it,] I will ſpeak [and complain] in the bitterneſs [and anguiſh] of my ſoul [to allay my ſorrows.]

2. I will ſay unto God, do not condemn me, [with the wicked, (1 *K.* 8. 32.) nor treat me (knowing that I am not wicked,

wicked, v. 7.) as one of them,] ſhew me wherefore thou contendeſt with me, [and thus ſetteſt thy ſelf againſt me.]

3. Is it good unto thee, that thou ſhouldeſt oppreſs? that thou ſhouldeſt deſpiſe, [and abhor] the work [and labor] of thine hands: and ſhine upon, [and favour] the counſel, [the way and courſe] of the wicked?

4. Haſt thou [the ſhort-ſighted] eyes of fleſh? or ſeeſt, [and judgeſt] thou [after the appearance] as a man ſeeth, [and judgeth?]

5. Are thy days as the days of man? are thy years as man's days? [and thine underſtanding as man's underſtanding?]

6. That thou [thus] enquireſt after [and by torture ſeekeſt to find out] mine iniquity, and ſearcheſt [as a man ſearcheth] after my ſin?

7. Thou knoweſt [without ſearch or enquiry,] that I am not wicked, and [yet] there is none that can deliver [me] out of thine hand.

8. Thine hands have made me, [elaborately formed,] and faſhioned me [curiouſly] together, [even all my (*Pſal.* 139. 16.) members] round about; yet thou doſt deſtroy me, [deſpiſing the work of thine hands, v. 3.]

9. Remember, I beſeech thee, that thou haſt made me as the clay, [formed me out of the clay (*Job* 33. 6.) and faſhioned me according to thine own mind,] and wilt thou [not ceaſe (v. 20.) till thou] bring me into duſt again?

10. Haſt thou not poured me out as milk? and crudled me [in the womb] like cheeſe?

11. Thou haſt clothed me with ſkin and fleſh, and haſt fenced [and ſtrengthned] me with bones and ſinews, [the inſtruments of ſtrength and motion.]

12. Thou haſt granted me life and favour, [ſubſiſtence and protection,] and thy viſitation, [thy good providence and fatherly care] hath preſerved my ſpirit, [and kept me alive in the midſt of all my dangers.]

13. And theſe things haſt thou hid, [and laid up] in thine heart, [and kept in memory:] I know that this [mine affliction] is with thee, [and cometh from thee.]

14. If I ſin then thou marketh me, [and hideſt my ſin in thine heart, v. 13.] and thou wilt not acquit me from [the puniſhment of] mine iniquity.

15. If I be wicked, wo unto me, and if I be righteous, yet will I not, [can I not by reaſon of ſorrow] lift up my head: I am full of confuſion, [and my heart (*Lam.* 1. 20.) is turned within me,] therefore ſee thou, [I am full of confuſion beholding mine affliction, [and deſtruction on every ſide.]

16. For

16. For it, [mine affliction] increaſeth: thou hunteſt, [and art unto] me as a fierce Lion; and again thou ſheweſt thy ſelf marvellous, [wonderfully reneweſt (v. 17.) and (*Job* 9. 17.) multiplieſt my wounds] upon me.

17. Thou reneweſt thy witneſſes, [thy plagues to teſtifie] againſt me, and increaſeſt [and ſharpneſt] thine indignation [and wrath] upon me; changes [of evils] and war, [armies of ſorrows] are againſt me, [and invade me.]

18. Wherefore then haſt thou brought me forth out of, [and didſt not bury me in] the womb? oh that I had [there] given up the ghoſt, and no eye had ſeen me!

19. [Or that I had died when I came out of the belly (c. 3. 11.) then] I ſhould have been as tho' I had not been, I ſhould have been carried from the womb to the grave.

20. Are not my days few? ceaſe then [from thine indignation, v. 17.] and let me alone, that I may take comfort a little.

21. Before I go whence I ſhall not return, even to [my grave,] the land of darkneſs, and the ſhadow of death;

22. A land of darkneſs, [dark] as darkneſs it ſelf, and of the ſhadow of death, without any order [or ſucceſſion of light and darkneſs;] and where the light is as darkneſs, [where there is darkneſs and no light in it.]

CHAP. XI. Argument.

Zophar *falls very ſharply upon* Job, *joyning with* Eliphaz *and* Bildad *in their opinion, that his wickedneſs alone was the cauſe of all his Miſeries. He ſets forth God's mighty power and unſearchable Wiſdom; and exhorts* Job *to reform from thoſe ſins, that had brought ſo much Evil upon him, as the ſureſt way for his Reſtoration.*

1. THen anſwered *Zophar* the Naamathite, and ſaid,

2. Should not the multitude of words be anſwered? [are our mouthes to be ſtopped by fluency of ſpeech?] and ſhould a man full of talk be juſtified, [and approved of (2 *Cor.* 10. 18.) for his ſaying much?]

3. Should thy lies, [thy falſe and corrupt reaſonings] make men hold their peace? and when thou mockeſt, ſhall no man [confute thee, and]

and] make thee aſhamed?

4. For thou haſt ſaid, my Doctrine, [and manner of life] is pure [and uncorrupt, (*Job* 6. 30.) neither is there iniquity in my tongue,] and I am clean, [and (c. 33. 9.) without tranſgreſſion] in thine eyes.

5. But, O that God would ſpeak and open his lips, [and teſtify] againſt thee, [and make thee to know thy tranſgreſſion and thy ſin; c. 13. 23.]

6 And that he would ſhew thee the ſecrets of wiſdom, [the ſecret reaſons of his wiſe diſpenſations,] that they are double to that which is, [and far ſurpaſs what thou apprehendeſt of them!] know therefore that God [proceedeth upon juſt reaſons, and] exacteth of thee leſs [puniſhment] than thine iniquity deſerveth.

7. Canſt thou by ſearching find out God, [his wiſdom (v. 6.) and (*Rom.* 11. 33.) unſearchable judgments?] canſt thou find out [the (*ibid.*) ways and counſels of] the Almighty unto perfection [and (*ibid.* v. 34.) throughly know his mind?]

8. It, [his wiſdom] is high as Heaven, what canſt thou do [to attain unto, and ſearch it out?] deeper than Hell, [and unfathomable,] what canſt thou know [of it?]

9. The meaſure thereof is longer than the earth, and broader than the ſea, [what canſt thou do to take its dimenſions?]

10. If he cut off, [and (*Job* 12. 19.) overthrow the mighty,] and ſhut up [a man (*ibid.* v. 14.) in priſon] or gather together, [and take any thing to himſelf,] then who can hinder him? [and who will ſay unto him (c. 9. 12.) what doſt thou?]

11. For he knoweth vain men: he ſeeth [their] wickedneſs alſo; will he not then conſider [and reward] it?

12. For vain man, [deſtitute of wiſdom,] would be wiſe, [and takes upon him to gainſay the Almighty,] tho' man be born [of weak underſtanding, and is naturally rude and blockiſh] like a wild aſſes colt.

13. If thou prepare thine heart, [unto the Lord,] and ſtretch out thine hands, [and (*Iſa.* 37. 4.) lift up thy prayer] towards him,

14. If iniquity be in thine hand, [and (*Gen.* 26. 10.) guiltineſs upon thee] put it far away, and let not wickedneſs dwell, [nor be found] in thy tabernacles.

15. For then ſhalt thou [not be troubled in thy countenance, (*Ezek.* 27. 35.) but ſhalt chearfully] lift up thy face [again] without ſpot, [or evil remaining,] yea, thou ſhalt be ſtedfaſt, [and ſecured] and ſhalt not fear [evil in all thine habitation.]

16. Be-

16. Becauſe [ſuch ſhall thy proſperity be] thou ſhalt forget thy miſery, and remember it [only] as waters that paſs away, [never to return more.]

17. And [the remainder of] thine age ſhall be clearer, [and more illuſtrious] than the noon-day- [ſun,] thou ſhalt ſhine forth [out of darkneſs and obſcurity,] thou ſhalt be [bright] as the morning.

18. And thou ſhalt be ſecure, [bold and confident in the days of evil,] becauſe there is hope, [and thy confidence is in God;] yea, thou ſhalt dig [and pitch thy tent] about thee, and thou ſhalt take thy reſt [and ſleep] in ſafety.

19. Alſo thou, [thou I ſay] ſhalt lie down, and none ſhall make thee afraid; yea, many ſhall make ſuit unto thee, [and entreat thy favour.]

20. But the eyes of the wicked ſhall fail [with looking for good,] and they ſhall not eſcape [the evil they look not for,] and their hope [of deliverance] ſhall be as the giving up of the ghoſt, [ſhall faint away.]

CHAP. XII. Argument.

Job *makes good againſt* Zophar *(c. 11.20.) from ſenſe and experience, what he had before aſſerted againſt* Eliphaz *and* Bildad *(c. 9.) concerning the proſperity of the Wicked, and lets him ſee that he knew, and could ſay as much of the Wiſdom and Power of God as himſelf, how much ſoever conceited he might be of his own Underſtanding.*

1. THen *Job* anſwered, and ſaid,

2. No doubt but ye are the people, [the only men of underſtanding,] and wiſdom ſhall die with you, [and be no more.]

3. But I have underſtanding as well as you; I am not inferior to you [in knowledg:] yea, who knoweth not ſuch things as theſe, [as well as you?]

4. I am as one mocked of his neighbour, who [is ſcoffed at and derided, tho' he] calleth upon God, and he anſwereth him: the juſt upright man is [in deriſion dayly] laughed to ſcorn.

5. He that is ready to ſlip with his feet, [and falling into decay,] is as a lamp [near ſpent, and upon going out,] deſpiſed in the thought of him

him that [proſpereth in his way, and] is at eaſe, [and in reſt.]

6. The tabernacles of robbers proſper, [and the habitations of unrighteouſneſs are in a flouriſhing condition,] and they that provoke God are ſecure; into whoſe hands God bringeth, [and whoſe bellies he filleth] abundantly.

7. But ask now the beaſts, [of which they bill and eat,] and they ſhall teach, [and inform] thee; and the fowls of the air, [whom God bringeth into their hands abundantly] and they ſhall tell thee [how he furniſhes their tables.]

8. Or ſpeak to the earth, [whoſe fruit is given them for meat,] and it ſhall teach [and inform] thee; and the fiſhes of the ſea, [on whom they ſurfeit,] ſhall declare unto thee [how ſumptuouſly they fare.]

9. Who knoweth not in [and by] all theſe, that the hand of the Lord hath wrought, [and appointed] this?

10. In whoſe hand [and diſpoſing] is the ſoul of every living thing, and the breath of all mankind.

11. Doth not the ear try, [and judge of] words? and the mouth, [as the mouth doth] taſte, [judge of, and diſtinguiſh] his meat?

12. With the ancient is wiſdom, and in length of days, [with (*Jer.* 6. 11.) the aged, and him that is full of them, is] underſtanding.

13. [But as for God] with him is [infinite] wiſdom and ſtrength, he hath counſel [that faileth not,] and underſtanding [that erreth not.]

14. Behold, he breaketh down, and it cannot be built again, he ſhutteth up, [ſtraiteneth and diſtreſſeth] a man, and there can be no opening [or enlargement.]

15. Behold, he withholdeth the waters, [the rain of Heaven,] and they, [the waters on earth] dry up: alſo he ſendeth them, [even a (*Jer.* 10. 13.) multitude of waters] out [of the Heavens,] and they overturn [the mountains of] the earth.

16. With him is [infinite] ſtrength and wiſdom: the deceiver and the deceived are his, [and are equally known to him.]

17. He leadeth counſellers away ſpoiled, [defeats and (*Jer.* 19. 7.) makes void their counſel,] and maketh the judges fools, [and (1 *Cor.* 1. 20.) their wiſdom fooliſh.]

18. He looſeth the bond [the royal belt] of kings, [removing them from their thrones, (*Dan.* 2. 21.)] and [inſtead of a belt,] girdeth their loyns with a girdle, [a heavy chain (*Lam* 3. 7. *Pſal.* 149. 8.) and band of iron.]

19. He leadeth, [and carrieth] princes away [captive, ſtripped

ſtripped and] ſpoiled, and overthroweth the mighty.

20. He removeth away, [and maketh nothing worth] the ſpeech of the truſty [and eloquent orator,] and taketh away the underſtanding [and wiſdom (*v.* 12.)] of the aged.

21. He poureth contempt upon Princes, [bringing them into diſgrace,] and weakneth the ſtrength of the mighty.

22. He deſtroyeth deep [hidden] things out of darkneſs, and bringeth out to light the ſhadow of death, [the moſt ſecret deſigns and intrigues.]

23. He encreaſeth [and multiplyeth] the Nations, and [again by war, famine or peſtilence] deſtroyeth them: He enlargeth [the bonds of] the Nations, and ſtraiteneth [and reduceth] them again.

24. He taketh away the heart, [the fortitude, wiſdom and conduct] of the chief [commanders] of the people of the earth, and cauſeth them to wander in a wilderneſs, [a place uninhabited and dangerous] and where there is no way, [for their eſcape and ſafety.]

25. They [are as they that] grope in the dark without light, [and find not how to extricate themſelves,] and he maketh them to ſtagger, [waver and err in their counſels,] like [as] a drunken man [ſtaggereth in his vomit. (*Iſa.* 19. 14.)]

CHAP. XIII. Argument.

Job tells his Friends they would do wiſely to hold their peace, ſeeing what they ſpake was either falſe, or at beſt no more than what he knew as well as themſelves. He chargeth them with partiality, maintaineth his integrity, and not being conſcious to himſelf of any guilt, deſireth God to conſider his cauſe, and to let him know what his ſins were that had brought thoſe Miſeries upon him.

1. LO mine eye hath ſeen, [I have learned and know] all this [by experience] mine eye [alſo] hath heard [tried (*c.* 12. 11.)] and underſtood it.

2. What ye know, the ſame do I know alſo: I am not inferior unto you [in experience and obſervation.]

3. Surely I would [were it granted me] ſpeak to the Al-

mighty, and I deſire to reaſon [my caſe] with God [himſelf.]

4. But ye are forgers of lies, [untruths and falſities] ye are all phyſitians of no value, [and miſerable comforters. (*c.* 16. 6.)]

5. Oh that you would altogether hold your peace, and it ſhould be your wiſdom, [and counted to you as ſuch!]

6. Hear now my reaſoning, and hearken [to my defence and] to the pleadings of my lips.

7. Will you ſpeak wickedly [and falſely] for God, [to juſtify the evil he hath laid upon me?] and talk deceitfully, [and charge me wrongfully] for [to clear] him?

8. Will ye accept [and countenance] his perſon, [and be partial in his cauſe?] will ye contend [plead] for [and juſtify] God, [by condemning the juſt? (*Prov* 17. 15.)]

9. Is it good, [and for your profit] that he ſhould ſearch you out, [and the lies you have forged for his ſake? *v.* 4.] or as one man mocketh, [and deceiveth] another, do ye ſo mock, [and think to impoſe forgeries upon] him?

10. He will ſurely reprove, [and ſeverely correct] you, if ye do ſecretly [imagine to] accept Perſons, [and to ſpeak deceitfully for him. *v* 7.]

11. Shall not his excellency make you afraid [to ſpeak wickedly and deceitfully for him? *v.* 7.] and his dread fall upon you, [and make you afraid to accept his perſon?]

12. Your remembrances, [your anſwers, and pleadings for God] are like unto, [and no better than duſt and] aſhes, your bodies, [accumulated arguments and reaſonings are like un-] to bodies [and heapers] of clay.

13. Hold your peace, let me alone that I may ſpeak, and let come on me, [and let the event be] what will.

14. Wherefore do I take my fleſh in my teeth? [and what have I offended, that I am made thus to rage and tear my ſelf,] and [to] put my life in mine hand, [and to ſtand in jeopardy every hour?]

15. Tho' he ſlay me, yet will I truſt, [and hope] in him: but [my righteouſneſs] I will [hold faſt, (*Job* 27. 6.)] maintain [and defend the uprightneſs of] mine own ways before him, [who knoweth the way that I take (*c* 23. 10.)]

16. He alſo [knowing that I am no hypocrite] ſhall be my ſalvation, [and juſtifier:] for an hypocrite ſhall not [be admitted to] come before him.

17. Hear diligently my ſpeech, and my declaration, [and my plea] with your ears.

18. Behold, now I have ordered my cauſe, [and prepared my plea;] I know that I ſhall be juſtified, [and cleared.]

19. Who is he that will plead

plead with, [and bring in his charge againſt] me? for now if I hold my tongue, [and ſpeak not to ſo juſt a cauſe,] I ſhall [forthwith expire and] give up the ghoſt.

20. Only do not two things unto me: then will I not hide my ſelf from thee, [but will confidently (being no hypocrite) come before thee (*v.* 6.) and anſwer for my ſelf. *v.* 22.]

21. Withdraw [the ſtroke of] thine hand far from me; and let not thy dread, [the dread of thine excellency *v.* 11] make me afraid.

22. Then call thou [me to come together with thee, (*c.* 9. 32.) and plead thou with me (*v.* 19.) in judgment,] and I will anſwer [for my ſelf] or let me ſpeak [and plead with thee,] and anſwer thou me, [and ſhew me wherefore thou contendeſt with me.]

23. How many are mine iniquities and ſins? make me to know my tranſgreſſion and my ſin.

24. Wherefore hideſt thou thy face [in wrath (*Iſa.* 54. 8.)] and holdeſt me for [and uſe t me as] thine enemy?

25. Wilt thou, [can it be for thy pleaſure to] break a leaf driven to and fro? and wilt thou, [will it be to thy praiſe to] purſue the dry ſtubble, [and to ſet thy great ſtrength againſt ſuch an one? (*Job.* 14. 3.)]

26. For thou writeſt, [decreeſt] bitter [ſharp and ſevere] things againſt me, and makeſt me to poſſeſs, [to ſuffer and ſmart for] the iniquities of my youth.

27. Thou putteſt my feet alſo in the ſtocks, [putteſt me under confinement,] and lookeſt narrowly unto my paths, [and ſuffereſt me not to ſtir,] thou ſetteſt a print upon the heels of my feet [and a watch over me, ſo that I cannot eſcape from thee.]

28. And he, [man that is born of a woman (*ibid* v. 1.)] as a rotten thing conſumeth, as a garment that is moth-eaten.

CHAP. XIV. Argument.

He deſires God to commiſerate his condition, the life of man at beſt being ſhort, and naturally ſubject to trouble, and, when once loſt, irrecoverable. He expoſtulates with God, acknowledging and revering his abſolute power.

1. MAN that is born of a woman, is of few days, and full of trouble [and ſorrows. (*Eccleſ.* 2. 23.)]

2. He cometh forth, [and flouriſheth] like a flower [of the field,] and is [like a flower ſuddenly crept and] cut down: he fleeth alſo as a ſhadow [fleeth away (*Cant.* 2. 17.)] and continueth not.

3. And doſt thou [deſign to] open thine eyes upon, [to behold and mind (*Pſal.* 113. 6.)] ſuch an one, and bring it [thou] me, [that (*Job.* 13 28.) as a rotten thing conſume,] into judgment with thee, [to plead (*c.* 23. 6.) with, (and to oppreſs) me with thy great power?]

4. Who can bring a clean thing out of an unclean, [and (*c.* 25. 4.) make him clean that is born of a woman?] not one; [and wilt thou bring ſuch an one into judgment with thee?]

5. Seeing his days are determined, the number of his months are with, [and known to] thee, thou haſt appointed his bounds, [and a term] that he cannot paſs.

6. Turn, [and (*c.* 13. 2.) withdraw thine hand] from him, that he may reſt [from his ſorrow, (*Iſa.* 14. 3.)] till he ſhall [finiſh and] accompliſh as an hireling his [determined] day. [v. 5.]

7. For there is hope of a tree, if it be cut down, that it will ſprout again, and that the tender branch thereof will not ceaſe [to grow (*Iſa.* 11. 1.)] out of his roots.]

8. Though the root thereof wax old in the earth, and the ſtock thereof die in the ground;

9. Yet through the ſcent [and moiſtning] of water it will bud, and bring forth boughs like a [new ſet] plant.

10. But man dieth and waſteth away: yea, man giveth up the ghoſt, and where is he? [ſhall he live again? v. 14.]

11. As the waters fail from the ſea, and [thereupon] the flood decayeth and dryeth up:

12. So man lieth down and riſeth not [out of his grave] till the heavens be no more: they ſhall not awake, nor be raiſed out of their [perpetual] ſleep.

13. Oh that thou wouldeſt hide me in the grave, that thou wouldeſt keep me ſecret [in ſome private place,] until thy wrath be paſt; that thou wouldeſt appoint me a ſet time [for the thing that is appointed for (*Job* 23. 14.) me, that I may know how long the days of mine affliction are,] and remember me, [and viſit me. (*Jer.* 15. 15.)]

14. If a man die ſhall he live again? [he that goeth down to the grave ſhall come up no more, (*Job* 7. 9.) till the heavens be no more: v. 12.] all the days of [that] my appointed [and ſet (v. 13.)] time will I [patiently] wait till [that] my change come.

15. Thou ſhalt call, [command and order the change,] and I will anſwer thee, [my change ſhall come:] thou wilt

[be

[be known thereby to] have a deſire [and love] to, [and not to deſpiſe (c. 10. 3.)] the work of thine hands.

16. For now thou [makeſt (*ibid.* v. 14.) and] numbreſt my [falſe] ſteps, doſt thou not watch over my ſin [for evil?]

17. My tranſgreſſion is [as it were] ſealed up in a bag, [reſerved and laid up in ſtore with thee, (*Deut.* 32. 34.)] and thou ſoweſt up [addeſt to, and over-filleſt the meaſure of] mine iniquity.

18. And ſurely the mountain falling cometh to nought: and the rock is removed out of his place.

19. The waters, [the (*Job* 36. 27.) ſmall drops of water] wear the ſtones: [and ſometimes with a flood] thou waſheſt away the things, [herbs and trees] which grow out of the duſt or the earth, and [ſo likewiſe] thou deſtroyeſt the [expectation and] hope of man, [carrying him away alſo as with a flood. (*Pſal.* 90. 5.)]

20. Thou, [when (*Job* 23. 6.) thou pleadeſt with thy great power] prevaileſt for ever againſt him, and he paſſeth, [and (*Pſal.* 90. 10.) fleeth away:] thou changeſt his [comely] countenance, and ſendeſt him away [to his (*Eccl.* 12. 5.) long home.]

21. His ſons come to honour, and he knoweth it not; and they are brought low, but he perceiveth it not of them, [for (*Eccl.* 9. 5.) the dead know not any thing.]

22. But his fleſh, [whilſt it is] upon him ſhall have pain, and his ſoul within him ſhall mourn [for them.]

CHAP. XV. Argument.

Eliphaz *rebukes* Job *for his ſelf-conceitedneſs, and arrogance; he undertakes to prove from his own and other mens obſervation (v. 17. 18.) that remarkable calamities come only upon the wicked; and admirably deſcribes the deſtruction which (he ſaith) never fails to fall upon them.*

1. THen anſwered *Eliphaz* the Temanite, and ſaid,

2. Should a wiſe man [as thou art] utter vain knowledge [and vain words (*Job* 16. 3.)] and fill his belly with the eaſt wind, [and his head with ſuch pernicious conceits?]

3. Should he reaſon with unprofitable talk? or with ſpeeches wherewith he can do no good?

4. Yea, thou [thereby] caſt off, [and deſtroyeſt all

reverence and] fear [of the Almighty,] and reſtraineſt, [and hindreſt] prayer before God.

5. For thy mouth uttereth, [and thy unprofitable talk (v. 3.) declareth] thine iniquity, and thou chuſeſt the tongue of [and ſpeakeſt craftily like] the crafty, [to cloke and diſſemble thine iniquity.]

6. Thine own mouth [uttereth thine iniquity, and] condemneth thee, and not I, [I need no other teſtimony againſt thee:] yea, thine own lips teſtify againſt thee [thine iniquity.]

7. Art thou the firſt man that was born, [and hath length of days (c. 12. 12.) made thee wiſer than other men?] or waſt thou made before the hills, [art thou the firſt born, and the beginning of the creation, and haſt thou the knowledge and experience of all Ages?]

8. Haſt thou [ſtood in the counſel of the Lord, (*Jer.* 23. 18.) and] heard the ſecret [things, (*Deut* 29 29.) and known the mind (*Rom.* 11. 34.)] of God? and doſt thou reſtrain, [and ingroſs all] wiſdom to thy ſelf?

9. What knoweſt thou that we know not? what underſtandeſt thou, which is not in us, [which we underſtand not?]

10. [If wiſdom and underſtanding be with the ancient; (*Job* 12. 12.)] with us are both the grey-headed, and very aged men, much elder than thy father.

11. Are the conſolations of God, [which we have given thee from God] ſmall [and nothing accounted of] with thee? is there any ſecret thing, [which we know not of] with thee [to comfort thee?]

12. Why doth thine heart carry thee away [into ſuch high conceits of thy ſelf?] and what do thine eyes [ſo ſcornfully] wink at?

13. That thou turneſt thy ſpirit, [and ſetteſt thy ſelf] againſt God, and letteſt ſuch [contumelious and blaſphemous] words go out of thy mouth?

14. What is man that he ſhould [as thou (c. 7. 10. *and* 13. 23.) conceiveſt of thy ſelf] be clean? and he that is born of a woman, that he ſhould be righteous, [and take upon him (as thou doſt) to juſtify himſelf?]

15. Behold, he putteth no truſt, [and findeth not ſtedfaſtneſs] in his ſaints, [his angels, they not being perfectly good;] yea, the heavens are not clean [and ſpotleſs] in his ſight.

16. How much more abominable and filthy is man, which [thirſteth for, and] drinketh iniquity like water?

17. I will ſhew thee [thine error,] hear me; and that which I have ſeen will I declare.

18. Which

18. Which wiſe men have told from their fathers, and have not hid it [from their children:]

19. Unto whom alone [for their wiſdom, the government of provinces in] the earth was given, and no ſtranger, [or foreign invader] paſſed among them, [or made a rode againſt them. (1 *Sam.* 17. 10.)]

20. The wicked man [is filled, and] travelleth with [perpetual] pain, [and anguiſh of mind] all his days, and the number of [his] years is hidden to the oppreſſor, [and he alſo lives in continual fear of ſome greater oppreſſor than himſelf.]

21. A dreadful ſound, [and noiſe of fear, (*Iſa.* 24. 18.) and of threatning evils] is in his ears; in proſperity, [and when he is at quiet, he fanſies himſelf to hear that] the deſtroyer ſhall come upon him.

22. [When he lies down to take reſt in the night,] he believeth not that he ſhall return out of darkneſs, [and ſee day again,] and [fanſieth that] he is waited for of the ſword, [and that it is ready at his hand, v. 23.]

23. He wandereth abroad for bread, ſaying where is it, [not knowing where to find it?] he knoweth that the day of darkneſs, [and of his calamity maketh haſt, and] is ready at his hand, [and deſtruction at his ſide. (*Job* 18. 12.)]

24. Trouble and anguiſh ſhall make him afraid; they ſhall prevail againſt him, as a king ready [prepared] to the battle] prevaileth.

25. For he ſtretcheth out his hand, [and (*Pſal* 73. 9) ſetteth his mouth] againſt God, and ſtrengthneth himſelf, [hardneth his ſpirit] againſt [and obſtinately withſtanderh] the Almighty.

26. He, [the Almighty] runneth [ſuddenly] upon him, even on his neck, upon the thick boſſes of his bucklers, [and prevaileth againſt him.]

27. Becauſe he covereth his face with his fatneſs, and maketh collops of fat on his flanks, [nouriſheth his heart (*Jam.* 5. 5.) in pleaſure and Luxury.]

28. And he [being a vagabond and a fugitive betaketh himſelf to, and] dwelleth in deſolate cities, and in houſes which no man inhabiteth, which are ready to become [ruinous] heaps.

29. He ſhall not be rich, [his riches periſhing by evil travels (*Eccl.* 5. 14.)] neither ſhall his ſubſtance continue, neither ſhall he prolong the perfection thereof, [accompliſh and bring to perfection the work he is working] upon the earth.

30. He ſhall not depart out of darkneſs, [nor come out of trouble,] the flame, [trouble and anguiſh (v. 24.)] ſhall dry up, [and the ſword (*Hoſ* 11. 6.)

6.) ſhall cut off and conſume] his branches [and off-ſpring,] and by the breath of his mouth, [the (*Job* 4. 9.) blaſt of God] ſhall he go away [and (*ibid.*) periſh.]

31. Let not him that is deceived [by vanity] truſt in vanity, [and vain things:] for vanity [and deluſion] ſhall be his recompence.

32. It, [his recompence v. 31.] ſhall be accompliſhed, [he being cut off] before his time, and his branch [and off-ſpring] ſhall [be dried up (v. 30.) and] not be green, [nor flouriſh.]

33. He ſhall ſhake off his unripe grape, [ſhall looſe his children before their time,] as the Vine [doth her immature cluſters,] and ſhall caſt off, [ſhall looſe] his [children in their] flower, as the olive [caſteth off her flower before the time.]

34. For the congregation, [the numerous families] of hypocrites ſhall be deſolate [without man (*Jer.* 33. 10.)] and fire ſhall conſume the tabernacles of bribery, [that (*Nah.* 2. 12.) are filled with prey and rapine.]

35. They conceive, [imagine (*Pſal.* 140. 2.) and deviſe] miſchief, and bring forth vanity [and falſhood, they miſcarry,] and [yet] their belly, [and miſcarrying womb conceiveth, (their (*Prov.* 6. 18.) heart deviſeth) more and more miſchief, and] prepareth deceit.

CHAP. XVI. Argument.

Job *accuſeth* Eliphaz *of inhumanity; deſcribeth again his own deplorable condition, aſſerting his integrity, and appealing to God the witneſs thereof.*

1. THen *Job* anſwered, and ſaid,

2. I have heard many ſuch things, [and abundance of this already:] miſerable comforters are ye all, [and good for nothing.]

3. Shall [theſe] vain words [and empty ſpeeches of thine never] have an end? or what emboldneth thee that thou anſwereſt, [having found no anſwer (*Job* 32. 3.) to the purpoſe?]

4. I alſo could ſpeak as ye do, [and be juſt ſuch a comforter as ye are:] if your ſoul were in my ſouls ſtead, [and you in my condition,] I could heap up [and multiply] words againſt you, and ſhake my head, [gravely nod and mock] at you.

5. But I would ſtrengthen, [and

[and ſupport] you with [the anſwer of] my mouth, and the moving [and the gracious words] of my lips ſhould aſwage your grief.

6. Tho' I ſpeak, [and plead for my ſelf,] my grief is not aſwaged: and tho' I forbear [from ſpeaking,] what am I eaſed?

7. But now he hath made me weary [God hath troubled me, and made me to faint,] thou haſt [deprived me of, and] made deſolate all my company, [and left me deſtitute.]

8. And thou had filled me with wrinkles, which is a witneſs againſt me, [and teſtifieth mine affliction:] and my leanneſs riſing up in me, [the fatneſs of my face growing thin] beareth witneſs [of it] to my face.

9. He teareth me in his wrath who hateth me: he gnaſheth upon me with his teeth, [as in a violent fit of rage;] mine enemy ſharpneth his eyes upon me, [diligently watching an occaſion againſt me.]

10. They have gaped upon me with their mouth [as (*Pſ.* 22. 13.) a ravening and a roaring Lion] they have ſmitten me upon the cheek, [and uſed me] reproachfully, they gathered themſelves together againſt me.

11. God hath delivered me to the ungodly [to be ſmitten by them, v. 10.] and turned me over [and given me] into the hands of the wicked [to treat me thus inhumanely.]

12. I was [in reſt and] at eaſe, but he hath broken me, [and (*Jer.* 10. 20) all my cords] aſunder: he hath alſo taken me by the neck, and ſhaken me to pieces, [and diſſolved my ſubſtance, (*Job* 30. 22.)] and ſet me up for his mark, [as a mark for the arrow (*Lam.* 3. 12.) of his archers, v. 13.]

13. His archers [my friends, peers and fore boils] compaſs me round about, [ſpend their arrows upon me, ſorely grieve me, (*Gen.* 49. 23.)] he cleaveth my reins aſunder [with intenſe and inceſſant pains,] and doth not ſpare, [nor give any reſt to my bones,] he poureth out my gall upon the ground, [ſo that he hath given me a deadly wound.]

14. He breaketh me with breach upon breach, [and woundeth me with wound upon wound,] he runneth upon me like a giant [full of fury.]

15. I have [as it were] ſewed [my] ſackcloath [ſhirt (ſo faſt doth it ſtick)] upon my ſkin, and defiled my horn in the duſt, [mine honour being laid therein (*Pſal.* 7. 5.) and changed into ſhame. (*Hoſ.* 4. 7.)]

16. My face is foul with weeping, and on my eye-lids is [a thick darkneſs,] the ſhadow of death.

17. Not

17. Not for any injuſtice, [or wrong (1 *Chron.* 12. 17.)] in mine hands, [or for any violence I have done:] alſo my prayer is pure [and ſincere.]

18. O earth, [if iniquity be in mine hand, (*Job* 11. 14.)] cover not thou my blood, [give me not a burying place,] and let my cry [and complaint] have no place [or favour with God or man.]

19. Alſo now, behold, my witneſs is [God] in heaven, [who knoweth that I lie not,] and my record, [he that beareth record of mine innocence] is [the Lord] on high.

20. My friends [are mockers, (c. 17. 2.) they deride and] ſcorn me: but mine eye poureth out tears, [and looketh] unto God [my witneſs, (v. 19.) and the patron of my cauſe.]

21. O that one might [forthwith] plead for a man, [plead my cauſe] with God, [my righteouſneſs being in it, (c. 6. 29)] as a man pleadeth for his neighbour [before an earthly Tribunal!]

22. [For] when a few years are come, then I ſhall go the way, [the way of all the earth, (*Joſh* 23. 14.) that leadeth to the grave, the houſe of all the earth, (*Job* 30. 23)] whence I ſhall not return, [ſhall come up no more (c 7. 9) and then 'twill be too late.]

CHAP. XVII. Argument.

He proceeds in the deſcription of his miſeries, and being at the point to die, and paſt hope of any thing but the Grave (v. 13. &c.) deſires God (his Friends not being ſufficient v. 4.) to judge his cauſe, v. 3.

1. MY breath, [my ſtrength and vigor] is corrupt, [turned into corruption, (*Dan* 10. 8.) grown weak and faithleſs. (*Pſal.* 31. 10.)] my Days are [conſumed and] extinct, the graves are ready for me.

2. Are there not mockers with me, [do not my friends ſcorn (*Job* 16. 20.) and mock me?] and doth not mine eye continue [ſleepleſs, and waking] in [and thro'] their provocation [and bitter taunts?]

3. Lay down now [a pledge,] put me in a ſurety with thee [O God, that may undertake for thee;] who is he that will ſtrike hands with me, [and on thy behalf engage to do me right?]

4. For [theſe mockers (v. 2.) are (*Pſal.* 92. 6.) bruiſh, and know not,] thou haſt hid their heart from [and made them dull of] underſtanding: therefore ſhalt thou not exalt them [to the dignity of being ſureties with thee.]

5.

5. [I ſay the truth, and diſſemble not, for] he that ſpeaketh flattery to his friends, even the eyes of his children ſhall fail [with looking for a faithful either monitor or comforter.]

6. He hath made me alſo a by-word, [a proverb and a mocking ſtock] of the people, and aforetime I was as a tabret, [and a name of joy.]

7. Mine eye alſo is dim by reaſon of ſorrow, and all my members [are conſumed to nothing, and] are as a ſhadow.

8. Upright men ſhall be aſtonied at this [that hath befallen me, a juſt and innocent man,] and the innocent [however afflicted,] ſhall ſtir up himſelf, [and maintain his innocency] againſt [the detractions and calumnies of] the hypocrite.

9. The righteous alſo, [tho' God ſet darkneſs (and affliction) in his paths (*Job* 19. 8.)] ſhall hold on his way, [retain and keep to his integrity,] and he that hath clean hands, [the innocent and upright man, v. 8.] ſhall be ſtronger and ſtronger [to hold on his courſe.]

10. But as for you all [my accuſers,] do you return, and come now, [and I will teach you: for I cannot find one wiſe man among you, [nor truth in any of you.]

11. My days [of pleaſantneſs] are paſt, my purpoſes are broken off [and diſannull'd] even the thoughts [and hopeful deſigns] of my heart [are diſappointed.]

12. They [the thoughts upon my bed do trouble me, (*Dan* 4. 5.) keep me waking, and] change the night into day: the [day-] light [alſo] is ſhort becauſe of darkneſs [and ſorrow, and is as the night.]

13. If I wait, [and look for a change, (as you would have me) it is to be gathered into] the grave, [that] is mine houſe, [and all I wait for:] I have made my bed in the darkneſs, [and am going to take up my lodging there.]

14. I have ſaid to corruption, thou art my father, [and corruption I am:] to the worm, thou art my mother, and my ſiſter, [and a worm I am.]

15. And where is now my hope, [and what wait I for?] as for my hope, [if it be for any thing but the grave,] who ſhall, [I am ſure I ſhall never ſee it?]

16. They, [the hopes you ſpeak of] ſhall go down to the bars of the pit, [ſhall deſcend into the grave,] when our reſt together is, [when you and I ſhall reſt together] in the duſt.

* aſtonished

CHAP.

CHAP. XVIII. Argument.

Bildad *ſharply reproveth* Job *as arrogant and aſſuming; he elegantly deſcribes the inevitable calamities of the wicked.*

1. THen anſwered *Bildad* the Shuite, and ſaid,

2. How long will it be, e'er you make an end of words [with one that minds not a word you ſay?] mark, [and attend unto us] and afterwards we will ſpeak.

3. Wherefore are we counted as [ignorant (*Job* 17. 4.)] beaſts, and reputed vile [and brutiſh] in your ſight?

4. He teareth himſelf in his anger: ſhall the earth be forſaken for thee, [ſhall God for thy ſake forſake his accuſtomed methods and ways of government?] and ſhall the rock be removed out of his place, [ſhall he change the order of nature, and the ordinary and fixed courſe of his working?]

5. Yea, [certain it is that] the light [and ſplendour] of the wicked ſhall be put out, [and fail] and the ſpark of his fire, [bright and ſhining (*Iſa.* 25. 9.) glory ſhall be ſtained] and ſhall not ſhine.

6. The light ſhall be dark in his tabernacle, [the glory of his houſe ſhall be changed into ſhame (*Hoſ.* 4. 7.)] and his candle ſhall be put out, [his joy ſhall be darkned (*Iſa.* 24. 11) and (*Joel* 1. 12.) wither away] with him.

7. The ſteps of his ſtrength, [his ſtrength and power] ſhall be ſtraitned [and (*Job* 12. 21.) weakned,] and his own counſel ſhall caſt him down, [he ſhall fall by his own contrivances.]

8. For he is caſt into a net by his own feet, [enſnared and taught by his own devices,] and he [walking after his own counſel, v. 7.] walketh upon, [unwillingly caſteth himſelf into] a ſnare.

9. The grin [the ſnare he walks upon (v. 8.)] ſhall take, [and hold] him by the heel, and the robber, [and the crafty, (*Prov* 5. 9) the ambitious, covetous, or malicious man] ſhall prevail againſt him.

10. The ſnare is laid for him in the ground, [and (*Jer.* 50. 24.) he is taken and was not aware,] and a trap for him in the way, [unſeen and unthought of evils ſhall ſurprize him.]

11. Terrors ſhall make him afraid on every ſide, and ſhall drive him to his feet, [to ſave himſelf by flight.]

12. His ſtrength ſhall be hunger-

hunger-bitten, [famiſhed, and conſumed with want,] and deſtruction ſhall be ready at his ſide. [and dangers in every place.]

13. It, [the firſt-born of death] ſhall devour [his bones,] the ſtrength of his skin: even [corruption and rottenneſs,] the firſt-born of death ſhall devour [all] his ſtrength.

14. His confidence, [and whole dependence] ſhall be rooted out of his tabernacle, [and his hope ſhall be cut off,] and it, [his confidence, that wherein he truſts] ſhall bring him to [death] the king, [the chieftain, and moſt formidable] of Terrors [v. 11.]

15. It ſhall dwell in his tabernacle, becauſe it is none of his. [one that is none of his, a ſtranger ſhall inherit, and dwell in his tabernacle:] brimſtone ſhall be ſcattered upon, [and fire from heaven ſhall conſume] his habitation.

16. His roots ſhall be dried up beneath, and above ſhall his branch be cut off, [he and his (root and branch) ſhall be utterly conſumed.]

17. His remembrance ſhall periſh from the earth, [and (*Eccleſ.* 9. 5.) his memory ſhall be forgotten.] and he ſhall have no name, [nor praiſe] in the ſtreet.

18. He ſhall be driven from light, [the light and delight of the living] into darkneſs, [and be caſt into ſome hole or pit,] and chaſed, [and caſt] out of the world [as a vile and filthy thing.]

19. He ſhall neither have ſon nor nephew among his people, nor any [of his name (*Nah.* 1. 14.) and poſterity] remaining in his dwellings.

20. They that come after him ſhall be aſtoniſhed at [the hearing of] his day, [the day of his fall,] as they that went before were affrighted [at the ſeeing of it.]

21. Surely ſuch are the dwellings of the wicked, and this is the [dwelling-] place [and condition] of him that knoweth not, [honoureth not] God.

CHAP. XIX. Argument.

Job complains of his friends inhumanity, repreſenting his condition as pitiable and deſerving their compaſſion. He begins to take heart in hope of ſeeing better days, and a glorious Reſurrection at the laſt.

1. THen *Job* anſwered, and ſaid,

2. How long will ye vex my ſoul, and break me in

pieces, [rending my very heart] with (c. 16. 3) vain words?

3. Theſe ten times have ye reproached me: you are not aſhamed that you make your ſelves ſtrange to me, [and harden your ſelves againſt me.]

4. And be it indeed that I have erred, [ſhould you not forbear your friend, ſeeing] mine error remaineth with my ſelf, [and (*Jer.* 16. 18) is recompenſed double to me?]

5. If indeed you will magnify, [and advance] your ſelves againſt me, [and inſult me with your words] and plead againſt me [my calamity] my reproach, [whereby to prove me wicked and perverſe:]

6. Know now that God [not (*Job* 16. 17.) for any injuſtice in my hands] hath overthrown me, and hath compaſſed me with his net, [and (*Job* 36. 8.) the cords of affliction.]

7. Behold, I cry out, [and complain] of wrong, [and undeſerv'd affliction,] but I am not heard: I cry aloud, [unto God of (*Hab* 1. 2.) violence] but there is no judgment, [nor redreſs.]

8. He hath fenced up my way, [hedged me about, (*Lam.* 3. 7. *Job* 3. 23.) and compaſſed me (v. 6.) with his plagues,] that I cannot paſs, [nor eſcape,] and he hath ſet darkneſs in my paths, [and hid my way. (*Ibid.*)]

9. He hath ſtript me of my [dignity and] glory, and taken [mine Authority,] the crown [of my glory (*Jer.* 13. 18.)] from my head.

10. He hath deſtroyed me on every ſide, and I am gone, [and am no more:] and mine hope hath he removed like a tree [pluckt up by the roots, he hath made me without (*Jer.* 31. 17.) hope in mine end.]

11. He hath alſo kindled his wrath againſt me, and he counteth me unto him, [and uſeth me] as one of his enemies.

12. His troops, [armies of afflictions] come together, and raiſe up their way, [munitions and ramparts] againſt me, and encamp round about my tabernacle, [beſet me, and fence up my way, v. 8.]

13. He hath put my brethren far from me, [who, as men aſtonied, (*Pſal* 38. 11.) ſtand aloof from my ſore,] and mine acquaintance are verily eſtranged from me, [keep off, and are as meer ſtrangers to me.]

14. My kinſfolk have failed, [and not done the kinſman's part,] and my familiar friends have forgotten me, [they acknowledge me not.]

15. They that dwell, [that have been kindly received] in mine houſe, [and made mine houſe their own,] and my maids, [and they of my houſe] count me for a ſtranger.

I am as an aliant, [and a meer ſtranger] in their ſight.

16. I called my ſervant and he gave me no anſwer; I entreated him with my mouth, [as if I were his fellow-ſervant.]

17. My breath is ſtrange, [and offenſive] to my wife, [and makes me an abhorring (*Iſa* 66. 24.) to her;] tho' I [purſued her with words and] entreated for the childrens ſake of mine body, [yet that is wanting to me. (*Prov.* 19. 7.)]

18. Yea, young children, [and fools] deſpiſed me; I aroſe [and ſpake kindly to them,] and they [for a recompence] ſpake againſt me, [and reviled me.]

19. All my inward [and boſom-] friends, [that were privy to my inward thoughts and counſels] abhorred me: and they whom I loved are turned againſt me, [and (*Pſ.* 109. 5.) reward me hatred for my love.]

20. My bone cleaveth to my skin, and to [what is left remaining of] my fleſh, and I am eſcaped [my (*Job* 33. 21.) fleſh being conſumed away] with the skin of my teeth [only.]

21. Have pity upon me, have pity upon me, O ye my friends, for the hand of God hath touched, [ſmitten and broken] me [with a very grievous blow. (*Jer.* 14. 17.]

22. Why do ye perſecute me as God, [to whom alone vengeance and recompence doth belong, *Deut.* 32. 35.)] and are not ſatisfied with [my infirmities, (2 *Cor.* 11. 30.) and with what I ſuffer in] my fleſh, [but do alſo torment, and vex my ſoul with words? v. 2.]

23. Oh that my words, [tho' vain (*Job* 15. 2.) in the account,] were now written, oh that they were printed in a book!

24. That they were graven with an iron pen and lead in the rock [to remain] for ever!

25. For I know that my redeemer liveth, [and (*Dan.* 6. 20) is able to deliver me,] and will ſtand at the latter day upon the earth, [and come at length to my relief.]

26. And tho' after [the conſumption of] my skin, worms deſtroy this body, yet [in the remains, and before I am totally conſumed,] in my fleſh ſhall I ſee God [reſtoring my health, and healing me of my wounds. (*Jer.* 30. 17.)]

27. Whom I ſhall ſee for my ſelf, [taking my part, and appearing in my defence,] and mine eyes ſhall behold [teſtifying (*Job* 16 19.) of mine innocence,] and not another, [not others only;] tho' my reins be conſumed within me, [and my ſoul even fainteth for that happy day.]

28. But ye ſhould ſay, [being thereby convinced ye

ſhall one day repent of what you have done, and ſay] why perſecute we him? ſeeing the root [and truth] of the matter [diſcovered] is found in me?

29. Be ye afraid of the ſword, [and vengeance of the Lord:] for [his] wrath [being kindled, and ſet on fire (*Eccleſ.* 15 6.)] bringeth the puniſhments of the ſword, that ye may know there is a judgment, [and that God doth judge the earth. (*Pſal.* 96. 13.)]

CHAP. XX. Argument.

Zophar maintains his point, very finely deſcribing the certain (as he ſuppoſes) deſtruction of the wicked; one of whom he concludeth Job *to be from his being ſtricken of God as wicked men uſed to be* (c. 34. 26.) *and ſuffering what he conceives no good man ever did before him.*

1. THen anſwered *Zophar* the Naamathite, and ſaid,

2. Therefore [becauſe (c. 19. 29.) of thoſe laſt words of thine,] do my thoughts, [and the ſpirit within me conſtrain (c. 32. 18.) and] cauſe me to anſwer, and for this I make haſt, [and cannot ſtay. *Jer.* 20. 9.)]

3. I have heard the check of my reproach [and (*Zeph.* 2. 8.) the revilings whereby thou haſt reproached me, and the ſpirit, [and the clear diſtate] of my underſtanding cauſeth me to anſwer, [and ſhall anſwer for me.]

4. Knoweſt not thou this [to have been ſo] of old, [ever] ſince man was placed upon the earth.

5. That the [rejoycing and] triumphing of the wicked is ſhort, [and but of yeſterday,] and the joy [and felicity] of the hypocrite [as it were] but for a [little] moment.

6 Tho' his excellency [and greatneſs] mount up [to (*Dan.* 4 22.) grown, and reach] to the heavens, [and (*Iſa.* 14. 13.) be exalted above the ſtars of God,] and his head reach unto the clouds, [and his dignity grow exceeding great:]

7. Yet he ſhall [be brought] down to hell, to the ſides of the pit, (*Iſa.* 14. 15.) and] periſh for ever, like his own dung: they which have ſeen him [in his glory,] ſhall [narrowly look for him (*ibid.* v. 16.)

16.) and] say, where is he? [he is not to be found.]

8. He, [and his image, (*Pſ.* 73. 20.) his glory and excellency (v. 6.)] ſhall fly away, [and vaniſh] as a dream, and ſhall not be found: yea, he ſhall be chaſed away as a viſion of the night, [ſhall be (and paſs away as a phantaſm or) as a dream of a night-viſion. (*Iſa.* 29. 7.)]

9. The eye alſo which ſaw him, ſhall ſee him no more; neither ſhall [the men of] his place, [and (*Job.* 31. 31.) tabernacle] any more behold him.

10. His children ſhall ſeek to pleaſe, [and appeaſe] the poor, [that cry out of wrong,] and his hands ſhall [be forc'd to] reſtore their goods, [which he hath taken by force.]

11. His bones are full of [pain, and bear] the ſin of his youth, which ſhall [go down to the grave,] and lie down with him in the duſt.

12. Tho' wickedneſs be ſweet in his mouth, [ſweet in the enjoyment,] tho' he hide it under his tongue, [dwell, and feed upon the pleaſures and reliſh thereof,]

13. Tho' he ſpare it, [indulge] and forſake it not; but keep it ſtill within his mouth, under his tongue, (v. 12.) and retain it ſtill.]

14. Yet [as] his meat in his bowels is turned [into choler and bitterneſs,] it is, [ſo is wickedneſs (v. 12.) as] the gall, [and (*Deut.* 32. 33.) the cruel (and deadly) venom] of aſps within him.

15. He hath ſwallowed down, [hath greedily increaſed] riches [by (*Prov.* 28. 8.) uſury and unjuſt gain,] and he ſhall vomit them up again. [they ſhall not ſtay with him:] God ſhall caſt them out of his belly, [and bring forth out of his mouth that which he hath ſwallowed down, (*Jer.* 51. 44.) and make his hands reſtore his ill-gotten riches. v. 10.]

16. He ſhall ſuck the poiſon of aſps, [ſhall ſwallow down (v. 15.) torment and ſorrow (*Rev.* 18. 7.) with his riches:] the viper's tongue, [the deſtroyer (*Job* 15. 21.)] ſhall ſlay him.

17. He ſhall not ſee the rivers, the floods, the brooks of honey and butter, [nor any good bleſſing. (*Prov.* 24. 25.)]

18. That which he labour-ed for [with evil travel] ſhall he reſtore, and ſhall not ſwallow it down, [ſhall not retain, nor enjoy it:] according to his ſubſtance, [and ſufficiency v. 2.] ſhall the reſtitution be, and he ſhall not rejoyce there-in, [in that which he hath laboured for.]

19. Becauſe he hath oppreſſed, and hath [left deſtitute, and] forſaken the poor, becauſe he hath violently taken away an houſe, which he built not [which he ſhall not be able to build up for himſelf.]

20. Surely he ſhall not feel quietneſs in his belly, [nor contentment in his mind,] he ſhall not ſave of, [nor be ſatisfied with] that which he deſireth, [and laboureth for, (v. 18.) nor enjoy good in his labour. (*Eccleſ.* 2. 24.)]

21. There ſhall none of his meat be left, [he (*Jam.* 2. 15.) ſhall be left deſtitute of daily food;] therefore ſhall no man look [or hope] for his goods, [nor he himſelf for any good thing.]

22. In the fulneſs of his ſufficiency, [and riches] he ſhall be in ſtraights: every hand of the wicked [he had oppreſſed,] ſhall come upon *him*, [to make him reſtore their goods, v. 10.]

23. When he is about, [out of the fulneſs of his ſufficiency, (v. 22.)] to fill his belly, [and (*Eccleſ.* 2. 1.) enjoy pleaſure,] God ſhall caſt the fury of his wrath upon him, and ſhall rain, [and pour] it upon him, while he is eating, [and chanting to the ſound of the Viol. (*Amos.* 6. 5.)]

24. He ſhall flee from the iron weapon, and [run upon] the bows of ſteel, [which with a ſharp arrow] ſhall ſtrike him through.

25. It, [the arrow] is drawn, and cometh out of his belly; yea, the glittring ſword, [the ſword alſo that hath ſtricken him through, v. 24.] cometh [glittring] out of his gall, [and tho' he eſcapes, yet perpetual] terrors are upon him.

26. All darkneſs [and calamity] ſhall be hid, [laid up and reſerved for him] in his ſecret [ſafe and ſure] places: [the peſtilence] a fire [kindled by the anger (*Deut.* 32. 22.) and (*Iſa.* 30. 33.) breath of the Lord,] not blown [by man,] ſhall conſume him; it ſhall go ill with, [and the fire ſhall conſume] him that is left in his tabernacle.

27. The heaven ſhall [by lightning and fire] reveal, [and teſtify againſt him] his iniquity: and the earth, [and all that is therein] ſhall riſe up, [and war] againſt him.

28. The increaſe of his houſe, [and all his revenue] ſhall [waſt and] depart, and his goods, [and heaped-up riches] ſhall flow away, [as waters that paſs away, (*Job* 11. 16.) when God doth viſit him] in the day of his wrath.

29. This is the portion of a wicked man from God, and the heritage appointed unto him by God.

CHAP.

CHAP. XXI. Argument.

Job acknowledgeth very remarkable judgments to have fallen upon some wicked men, but undeniably proves others (notoriously such) to have been exempted from them, and to have lived and died in much prosperity, being wholly at ease and quiet. v. 23.

1. BUT *Job* answered, and said,

2. Hear diligently my speech, and let this be [instead of] your consolations.

3. Suffer me that I may speak, and after that I have spoken [*Zophar*, if he please, may] mock on.

4. As for me, is my complaint to man, [and not to God, why then do you judge and (c. 19. 22.) persecute me as God?] and if it were so, [had my complaint been to you,] why should not my spirit be troubled, when you will not suffer me to speak? v. 3.]

5. Mark me, [behold and see my affliction,] and be astonished, and lay your hand upon [and (*Job* 7. 11.) restrain] your mouth, [hold your tongue and give ear to me.]

6. Even when I remember, [and reflect upon my sorrows,] I am afraid, and trembling taketh hold on my flesh, [and shaketh all my bones. (c. 4. 14.)]

7. Wherefore do, [how comes it to pass, (if what you say (c. 20.) be true) that] the wicked live [in fulness of sufficiency, (c. 20. 22.) having no charges, (*Psal* 55. 19.)] become old, [and full of days,] yea, are mighty in power?

8. Their seed is established in their sight with them [in the earth and prospereth] and their off-spring [flourisheth (*Prov* 11. 28.) as a branch] before their eyes.

9. Their houses are safe from fear, [and none make them afraid,] neither is the rod of God [*'s* correction] upon them.

10. Their bull gendreth and faileth not, their cow calveth and casteth not her calf.

11. They send forth their little ones [abroad] like a flock [for multitude,] and their children dance, [and leap about.]

12. They take [and sing to] the timbrel and harp, and rejoyce [and dance] at the sound of the organ [and pipe.]

13. They spend their days in wealth, [prosperity and pleasures,] and in a moment go down to the grave, [there being no bonds (*Psal* 73. 4.) or sorrows (*Psal* 18. 4.) in their death.]

14. There-

14. Therefore they say unto God, depart from us; for we desire not the knowledge of thy ways, [the ways of thy laws.]

15. What is the Almighty that we should serve him? and what profit should we have if we pray unto him?

16. Lo, their good, [wealth and profit (v. 15.)] is not in their [power, nor in the might (*Deut.* 8. 17.) of their] hands, [but from the hand of God, (*Eccles.* 2. 24.) who (*Job* 22. 18.) filleth their houses with good things:] the counsel [and profaneſs (v. 14, 15.)] of the wicked is far from me, [and I desire not the knowledge of their ways.]

17. How oft is the candle of the wicked put out, [and (*Isay* 24. 11.) their joy darkned?] and how oft cometh their destruction upon them? God distributeth sorrows, [and sometimes indeed (not always as you say) plagues them] in his anger.

18. They are [sometimes (*Psal.* 58. 9.) taken away as with a whirl-wind,] as stubble [that passeth] before the wind, and as chaff that the storm carrieth away.

19. God [sometimes] layeth up [and reserveth] his iniquity for [to be punished in] his children: he [thereby] rewardeth, [and recompenseth his folly upon] him, and he shall know [and see] it.

20. His eyes shall see his [own] destruction, and he shall drink [of the (*Psal* 75. 8.) cup] of the wrath [and (*Isa.* 51. 17.) fury] of the Almighty.

21. For what pleasure hath he in his house, [that he should be affected with what befalls his children] after him, when the number of his months is cut off in the midst, [and himself in the midst of his days?]

22. Shall any teach God knowledge, [and the art of Government, or accuse him of mis-government, in not always rendring evil to evil men?] seeing he judgeth those that are high, [the mighty angels, and among the gods. (*Psal.* 82. 1.)

23. One, [very often a bad man] dieth in his full strength, [full of days, riches and honour,] being wholly at ease and quiet.

24. His breasts are full of milk, [are (c. 15. 27.) covered with fatness,] and his bones are [full of and] moistned with marrow.

25. And another, [very often a good man] dieth in the bitterness, [distress and anguish] of his soul, and never eateth with, [nor ever tasted any] pleasure.

26. They shall lie down alike [and (c. 17. 16.) rest together] in the dust, and the worms shall cover them. [and feed alike sweetly on them. (c. 24. 20.)]

27. Be-

27 Behold, I know your thoughts, and the devices which ye wrongfully imagine against me, [to cast iniquity upon me.]

28. For ye say where is the house of the prince, [of *Job*, a mighty prince amongst us?] and where [also] are the dwelling-places of the wicked [are they not overthrown and laid alike in the dust?]

29. Have you not asked them, [ask, and let them resolve you,] that go by the [high] way? and do ye not know their tokens [and remarks?]

30. That the wicked is reserved to, [preserved in] the day of [a general] destruction; they shall be brought forth to, [brought forth, and delivered in] the day of wrath [and of evil.]

31. Who shall [dare to] declare [and reprove] his [deeds and] way to his face? and who shall repay him what he hath done, [and recompense his way upon him? (*Ezek.* 7 4.)]

32. Yet shall he be brought [with pomp] to the grave, [and (*Isa.* 14. 18. 20.) be joyned with the kings of the nations in burial] and shall remain [and lie in glory with them (*ibid.* v. 18)] in the tomb, [and shall not be cast out of his grave (*ibid* v. 19.)]

33. The clods of the valley, [and (*Job* 7. 21.) his sleep in the dust] shall be sweet unto him, and every man shall draw, [and follow] after him, as there are innumerable [gone] before him.

34. How then comfort ye me in vain [with vain consolations, (c. 8. 5.)] seeing in your answers there remaineth falsehood, [you affirming prosperity to be the inseparable attendant of piety, and adversity of impiety?

CHAP. XXII. Argument.

Eliphaz *accuseth* Job *of injustice and impiety, telling him that his infinite iniquities were the only cause of his sufferings, (v. 5.) of which he exhorts him to repent, laying before him the blessings that will follow.*

1. THen *Eliphaz* the Temanite answered, and said,

2. Can a man ['s goodness extend, (*Psal.* 19 2.) and] be profitable unto God, [and canst thou give (*Job* 35. 7.) unto, (and merit of) him,] as he that is wise may [make a gain of godliness (*ibid.*) and] be profitable unto himself?

3. Is it any pleasure [for (*ibid.*)

(*ibid*) profit (v. 2.)] to the Almighty, that thou art righteous? or is it gain to *him*, that thou makeſt thy ways, [and thy works] perfect [before him?]

4. Will he reprove, [rebuke and chaſten] thee for fear of thee, [and of receiving damage by ſins?] will he [for that reaſon] enter with thee into judgment, and afflict thee?]

5. Is [it] not [becauſe] thy wickedneſs [is] great, and thine iniquities infinite. [that he doth reprove thee?]

6. For thou haſt taken a pledge, [a gage and pawn] from thy brother [and kinſfolk] for [a thing of] nought, and ſtripped the naked, [who had but juſt to cover their nakedneſs,] of their clothing, [and left them quite naked and bare]

7. Thou haſt not given water to the weary [and thirſty traveller] to drink, and thou haſt withholden bread from the hungry, [that fainted, and was like to die for hunger.]

8. But as for the mighty [and powerful] man, he had the earth [at his ſervice, and all thou badſt therein,] and the honourable man [thou countenancing his cauſe] dwelt in it, [in the dwelling-places that were not his.]

9. Thou haſt [not judged, (*Iſa.* 1. 23.) but haſt] ſent widows away [deſtitute and] empty, [leaving them to their oppreſſors,] and the arms, [the ſtay and the ſtaff] of the fatherleſs, [whom thou haſt ſent away defenceleſs] have been broken [by thee.]

10. Therefore ſnares are round about, [and (*Deut.* 31. 17.) evils come upon] thee, and ſudden fear troubleth thee;

11. Or darkneſs, [oh the darkneſs that hath blinded thine eyes!] that thou canſt not ſee [that the pain of thy body cometh of the ſin of thy ſoul, v. 5.] and [that] abundance of waters, [overflowing ſtreams of afflictions do therefore overwhelm and] cover thee.

12. Is not God [on high] in the height of heaven? and behold the height of the ſtars, [which he made (*Gen.* 1. 17.) and governs] how high they are, [and doſt thou think to eſcape his hand?]

13. And thou ſayeſt, how doth God, [that dwelleth on high, (*Pſal.* 113. 5.) in the height of heaven, v. 12.] know [the things that are in the earth?] can he judge [of things ſo very remote] thro' the dark cloud, [dark and thick (v. 14.) clouds of the ſkies?]

14. Thick clouds are a covering to him, that he ſeeth [us] not, (*Ezek.* 8. 12.) and he walketh in the circuit of heaven, [hath forſaken the earth, (*Ezek.* 8. 12.) and minds only the things that are in heaven.]

15. Haſt

15. Haſt thou marked the old [corrupt (*Gen.* 6. 12.) and evil] way, which wicked men, [the (2 *Pet.* 2. 4.) old world of the ungodly] have trodden [and gone in?]

16. Which were cut down, [and (*Gen.* 6. 7. and 7. 11.) deſtroyed by the waters of the flood] cut of [and before their time,] whoſe foundation, [whole ſtay and dependance] was overflown with a flood, [and periſhed with themſelves. (2 *Pet.* 3. 6.)]

17. Which ſaid unto God, depart from us: and [ſaid in their heart,] what [good thing] can the Almighty, [that (*Zeph.* 1. 12.) will not do good nor evil] do for them?

18. Yet he [had] filled their houſes with good things; but the counſel [profaneſs and ingratitude (*v.* 17.)] of the wicked is far from me, [I deteſt and abhor it.]

19. The righteous ſee it, and are glad, [and rejoyce (*Pſal.* 107. 42.) in God's righteous judgments:] and the innocent [and upright (having (*Pſal.* 49. 14.) dominion over them)] laugh them to ſcorn.

20. Whereas [the innocent (*v.* 19.) ſay,] our ſubſtance is not cut down, [our foundation, (*v.* 16.) goods and poſſeſſions are untouch'd and entire,] but the remnant, [and reſidue] of them, [that remain of thoſe wicked ones,] the fire, [fire from heaven] conſumeth.

21. Acquaint now thy ſelf with him, [and (*Jer.* 50. 5.) join thy ſelf to the Lord,] and be at peace, [acquieſce and be content:] thereby good ſhall [again] come unto thee.

22. Receive, I pray thee, the law from his mouth, [and be (*Pſal.* 2. 10.) inſtructed] and lay up his words, [and the commandments (*Prov.* 7. 1.) of his lips (*Job* 23. 12.)] in thine heart.

23. If thou return [with thy (*Jer.* 24. 7.) whole heart] to the Almighty, thou ſhalt be [raiſed out of thy ruins, and] built up [as at the firſt,] thou ſhalt put, [and turn] away iniquity [and wrath] far from thy tabernacles.

24. Then ſhalt thou lay up gold [like the duſt of the earth in multitude, and for the abundance thereof count it] as duſt, and the [fine] gold of ophir [ſhalt thou heap up, and account of] as the ſtones of the brooks.

25. Yea, the Almighty [himſelf] ſhall be [thy choice and valuable gold, and riches, and] thy defence, and thou ſhalt have plenty of ſilver.

26. For then ſhalt thou have thy delight, [and ſolace thy ſelf] in [the love of] the Almighty, and [with aſſurance] ſhalt lift up thy face [and look] unto God.

27. Then ſhalt thou make thy prayer unto him, and he ſhall hear thee, and thou ſhalt pay thy vows, [ſhalt have abundant

bundant cauſe to be continually giving thanks to him, for his bounteous goodneſs in fulfilling thy deſire.]

28. Thou ſhalt alſo decree [and purpoſe] a thing, and it ſhall be [performed, and] eſtabliſhed unto thee: and the light ſhall ſhine upon thy ways? [proſperous ſucceſſes ſhall attend, and go along with thee in all thy ways.]

29. When men are caſt down, [and made low,] then thou ſhalt [intercede for them, and] ſay, there is lifting up [with thee O God:] and he ſhall ſave, [and deliver] the humble [and depreſſed] perſon.

30. He [for thy ſake] ſhall deliver the iſland of the innocent, [the country and place of thine abode:] and it is delivered by the pureneſs of [thy prayer, and the cleanneſs and holineſs of] thine hands.

CHAP. XXIII. Argument.

Job here again appeals unto God, paſſionately deſiring audience of him, not doubting that he would acquit him; but that not being to be hoped for, he renews his complaints, and tells how inflexibly the Almighty was ſet to afflict him.

1. THen *Job* anſwered, and ſaid,

2. Even to day is my complaint bitter, [and rebellious againſt God in your account:] my ſtroke [by means of your ſevere reproaches] is heavier than my groaning [can expreſs.]

3. Oh that I knew where I might find him, [the Almighty!] that I might come even to his [throne, and judgment-] ſeat!

4. I would order, [and open] my cauſe before him, and fill my mouth with arguments, [againſt the falſe reflections upon me.]

5. I would know the words which he would anſwer, [and hear what he would ſay for his thus afflicting] me, and underſtand, [and diligently attend to] what he would ſay unto me [in anſwer to my plea.]

6. Will he plead againſt me [and confute my arguments, (v. 4.) ſilence and ſuppreſs me] with his great power? no, but he would put ſtrength in me, [and encourage me to talk with him of his judgments. (*Jer.* 12. 1.)]

7. There [at his tribunal] the righteous [being ſtrengthened by him, (v. 6.)] might diſpute with him; ſo ſhould I [having ordered my cauſe before

before him, v. 4.] be [cleared by, and] delivered for ever from my judge.

8. Behold, I go forward, but he is not there, and backward but cannot perceive him, [and know not where to find him.]

9. On the left hand where he doth work [great (*Job* 5. 9.) and marvellous things,] but I cannot behold him, he hideth himself on the right hand, but I cannot see [nor find] him.

10. But [tho' I cannot see him (v. 9.) yet] he knoweth [my goings, (*Job* 34. 21.) and] the way, [and course] that I take, [and (*Psal.* 139. 3.) is acquainted with all my ways:] when he hath tried me, [proved (*Psal.* 17. 3.) and examined my heart,] I shall come forth as gold, [and be found of him without spot, and blameless. (2 *Pet.* 3. 14.)]

11. My foot hath held his steps, [and trod the paths of his discipline (*Baruch* 4. 13.) and guidance] his way, [the way of his testimonies] have I kept, and not declined, [nor strayed from it.]

12. Neither have I gone back, [or declined, v. 11.] from the commandment of his lips, I have esteemed, [hid and laid up] the words of his mouth more than my necessary food.

13. But he is in one mind, and who can turn, [who can change it, and withdraw] him [from his purpose?] and what his soul desireth, [and what he hath a mind to do,] even that he doth.

14. For he performeth the thing that [he hath purposed against me, and] is appointed for me: and many such things are with him, [and wrought by him, of which he giveth not account. (*Job* 33. 13.)]

15. Therefore am I troubled at his presence, [and the thoughts of his absolute power:] when I consider [it,] I am afraid of him.

16. For God maketh my heart soft [and to melt,] and the Almighty troubleth, [and astonisheth] me.

17. Because I was not cut off, [for I am not as yet cut off from] before the darkness [and (c. 3. 26.) trouble that is come upon me,] neither hath he [as yet] covered the darkness from my face, [nor hid sorrow from mine eyes. (*ibid.* v. 10.)]

CHAP. XXIV. Argument.

He here proves from ſeveral inſtances, that oftentimes the moſt enormouſly wicked thrive and flouriſh, and at length depart the world without thoſe tedious pains which ſome endure.

1. WHY, ſeeing times, [and the ſeaſons of God's judgments] are not hidden from, [but known to, and determined by] the Almighty, do they [his ſervants] that [are near unto him, (*Pſ.* 148. 14.) and] know him, [and his mind, (1 *Cor.* 2. 16.) and conſider of his doings] not ſee his days, [and the execution of his judgments (which you ſay is ſo apparent and viſible) upon the wicked?]

2. Some [encroaching upon their neighbours] remove the land-marks; they violently take away flocks, and feed thereof, [feed them openly in their own paſtures.]

3. They drive away the aſs of the fatherleſs, [the poor and deſtitute,] they take the widows [only] ox for a pledge.

4. They [violently thruſt, and] turn the needy [and helpleſs] out of the way: the poor of the earth [for fear of them ſhrink away, and] hide themſelves together.

5. Behold, as wild aſſes of the deſart go they, [others of them go] forth to their [evil (*Eccleſ.* 43.)] work, riſing betime for a prey: the wilderneſs yieldeth [a prey for] food for them and for their children.

6. They reap every one his corn in the field, [which they have laid hold on for a prey:] and they gather the vintage of the wicked, [wickedly gather for themſelves the grapes of another man's vineyard.]

7. They cauſe the naked, [the poor labourer, whom they have ſtript of all,] to lodge without cloathing, that they have no covering in the cold.

8. They are wet with the ſhowers, [and overflowings] of the mountains, and [wandring naked as they are,] embrace the rock, [betake themſelves to it's holes and clefts,] for want of a ſhelter.

9. They [violently] pluck, [and carry away captive] the fatherleſs [and helpleſs ſucking] from the breaſt, and take a pledge, [even all the living] of the poor, [and himſelf for their bond-man.]

10. They cauſe him, [the poor ſlave] to go naked without cloathing, and they take away the ſheaf [of his own gleaning] from the hungry.

11. Which make oyl with

in their walls [for them,] and tread [the grapes] in their wine presses, and [yet get no wine to refresh themselves, but] suffer thirst.

12. Men [because of their oppression,] groan from out of [and throughout all] the city, and the soul of the [ir] wounded cryeth out: yet God layeth not folly, [nor imputeth sin] to them.

13. They are of those, [others there are,] that rebel against, [hate, and curse] the light; they know not the ways thereof, [neither come they to it,] nor abide in the paths thereof, [lest the things that are done of them in secret, should be made manifest, and be reproved. *Jo* 3 20,21.]

14.] The murtherer rising with the light, [and breaking of the day,] killeth the poor and needy, [going (*Psal.* 104. 23.) forth to his work, and to his labour,] and in the night is as a thief, [is a robber by night.]

15. The eye of the adulterer waiteth for the twilight, [the dusk of the evening, for the accomplishing his wanton desires,] saying, no eye shall see me; and disguiseth, [and covereth] his face.

16. In the dark they, [to steal in unto their neighbour's wife,] dig thro' houses, which they had marked for themselves in the day-time: they know not, [like not] the light.

17. For the morning is to them [terrible] even as the shadow of death, if one know them, they are in the terrors of the shadow of death, [ready to die at the discovery.]

18. He, [the pirate riding on swift ships,] is swift as the waters, their portion is cursed in the earth, [agriculture he looks upon as a sordid and poor employment:] he beholdeth not the way, [disdaineth and curseth the business of planting and pruning] of the vineyards.

19 Drought and heat [speedily] consume the snow-waters: so doth the grave [in a moment (*Job* 21. 13.) receive] those which have [so] sinned, [there being no (*Psal.* 73. 4. and *Psal.* 18. 4.) bands nor sorrows in their death.]

20. [She that conceived and carried him in] the womb shall forget him, the worm shall feed sweetly on him, he shall be no more remembred, and [his] wickedness shall be broken as a tree, [be no more remembred than a broken tree.]

21. He evil entreateth the barren, [and addeth affliction to her] that beareth not: and doth not good to, [but abuseth and evil entreateth] the widow.

22. He draweth also [unto (*Prov* 24. 11.) death] the mighty [ones] with his power: he riseth up, [and maketh an assault,] and [then]

no man is ſure of [his] life.

23. Tho' it be given him to be in ſafety, [tho' he give a man aſſurance of ſafety,] whereon he reſteth, [and dependeth,] yet his eyes are upon their ways, [and privily ſet to do them miſchief.]

24. They are exalted for a little while, but are gone, and brought low, [down to the grave;] they are taken out of the way, [from among the living,] as all other [men are,] and [that, without bands in their death, (*Pſal.* 73. 4.) being] cut off [with a blow,] as the tops of the ears of corn, [their fleſh upon them not having pain. (*Job.* 14. 22.)]

25. And if it be not ſo now, who will [refute me,] make me a liar, (c. 11. 3.) and make my ſpeech [appear vain (like yours (c. 16 3.) and] nothing-worth?

CHAP. XXV. Argument.

Bildad *tells* Job *God's Majeſty and Excellency is ſuch, that he ought not to pretend to juſtify himſelf before him.*

1. THen anſwered *Bildad* the Shuite, and ſaid,

2. Dominion, [ſovereign] power, and fear [venerable and terrible majeſty] are with him, [and inhabit his throne,] he maketh peace, [and keepeth good order amongſt, and is reverenc'd by his cœleſtial ſubjects] in his high places [in the height of heaven. (c. 22. 12.)]

3. Is there any number of his armies, [the whole creation being under his banner and command?] and upon whom doth not his light ariſe, [and to whom doth not his providence extend?]

4. How then can [frail and mortal] man be juſtified with, [and (c. 15. 14.) be righteous before] God? or how can he be clean [and pure] that is born of a woman, [and who can bring a clean thing out of an unclean? (c. 14. 4.)]

5. Behold even to the moon, and it [being (*Iſa* 30. 30.) darkned by his glory] ſhineth not; yea, the ſtars are not pure, [and ſpotleſs] in his ſight, [but are even ſealed up, and darkned by his preſence.]

6. How much leſs [pure then is] man, that is a worm; and the ſon of man, which is a worm?

CHAP.

CHAP. XXVI. Argument.

Job *deriding this laſt ſpeech of* Bildad, *as being ſhort of what might be ſaid of God's wiſdom and omnipotence, gives a more lively deſcription thereof himſelf.*

1. BUT *Job* anſwered, and ſaid,

2. How haſt thou helped him [the Almighty] that is without power, [as if he were one who had no power, but ſtood in need of thy defence?] how ſaveſt thou the arm, [aideſt thou him] that hath no ſtrength, [as if he were not able to help himſelf?]

3. How haſt thou counſelled him that hath, [as if he had] no wiſdom? and how haſt thou plentifully declared the thing as it is [and demonſtrated the truth of the matter?]

4. To whom haſt thou uttered words? [even to one that knoweth theſe things as well as thy ſelf;] and whoſe ſpirit came from thee, [hath a ſpirit or an angel ſpoken to thee?]

5. [For what thou ſayeſt of the power of God is no more than what is viſible and known, for by it] dead things, [or perhaps ſea giants and monſters, for ſo the word will properly ſignify] are formed from under the waters, and [iſhes innumerable] the inhabitants thereof.

6. Hell, [the depth and heart of the earth] is naked before him, [and not hid from his eyes,] and deſtruction, [the grave that conſumeth to deſtruction] hath no covering, [but lieth open unto him.]

7. He ſtretcheth out the north over the empty place, [the heavens from north to ſouth,] and hangeth the earth upon nothing.

8. He [withholdeth (c. 12. 15.) and] bindeth up the waters in his thick clouds, [as in a garment, (*Prov* 30. 4.)] and the cloud is not rent under them [but doth drop and diſtil ſmall drops of water, (*Job* 36. 27, 28.) the ſmall rain upon the tender herb, (*Deut.* 32. 2.) and (*Job* 36. 28. upon man abundantly.]

9. He holdeth back, [and covereth] the face of [heaven] his throne, and ſpreadeth his cloud upon it.

10. He hath compaſſed the waters with bounds, [placed the ſand for the bound of the ſea, (*Jer* 5. 22.) which it may not (*Pſal.* 104. 9.) paſs over] until day and night come to an end, [and be no more.]

11. [The mountains which

are ſo high, they ſeem like] the pillars of heaven [are moved (*Pſal* 68. 8) and] tremble, and are aſtoniſhed at his reproof, [at the voice of his thunder]

12. He [lifteth up the waves,] divideth [and maketh breakings in] the ſea with his power, and by his underſtanding he ſmiteth thro', [ſtayeth and (*Pſal.* 107. 29.) ſtilleth] the proud [ſwelling waves.]

13. By his ſpirit he hath garniſhed, [decked and beautified] the heavens; his hand hath formed the crooked ſerpent, [and other conſtellations and celeſtial ſigns.]

14. Lo, theſe are parts of his ways, [and the leſs conſiderable of his works,] but how little a portion is heard [or known] of him? but the thunder, [the utmoſt and main ſtrength] of his power who can underſtand?

CHAP. XXVII. Argument.

He proteſts his integrity, and that he will never omit the defence thereof. He ſets forth the remarkable judgments which God (he acknowledges) doth ſometimes ſend upon the wicked.

1. MOreover *Job* [none replying] continued his parable, [and eloquent diſcourſe,] and ſaid,

2. As God liveth, [by the living God,] who hath taken away my judgment, [and judgeth not (*Jer.* 5. 28.) my right,] and [by] the Almighty, who hath vexed my ſoul, [and filled me with bitterneſs; (*Job* 9. 18.)]

3. All the while my breath is in me, and the ſpirit of God, [the breath (*Gen.* 27.) of life] is in my noſtrils;

4. My lips ſhall not ſpeak wickedneſs, [(the abomination (*Prov* 8. 7.) of my lips,) but the truth and (*ibid.* v. 6.) right things,] nor my tongue utter deceit, [lies and falſities.]

5. God forbid that I ſhould juſtify you, [in owning the charge you have laid againſt me:] till I die, I will [juſtify my ſelf, and] not remove my integrity from me, [nor bring guiltineſs upon my ſelf.]

6. My righteouſneſs I hold faſt, and will not let it go, [nor remove it from me, v. 5] my heart ſhall not reproach me [for being backward to defend my ſelf] as long as I live.

7. Let mine enemy, [that layeth iniquity to me,] be [look'd upon] as [one of] the wicked, and he that riſeth up againſt me, as [one of] the unrighteous.

8. For

8. For what is the hope, [and expectation] of the hypocrite, tho' he hath gained [the gain of hypocrisy,] when God taketh away his soul?

9. Will God hear his cry when trouble cometh upon him? (*Prov.* 1. 28. *Ezek.* 8. 18.)

10. Will he [when trouble cometh] delight himself in, [and repose himself upon] the Almighty? will he always [hope in, and] call upon God, [and not faint? (*Luke* 18. 1.)]

11. I will teach you by the hand of God, [what (*Isa* 50. 11.) the ungodly have of his hand:] that which is with the Almighty, [the secret things of God] will I not conceal.

12. Behold all ye your selves have seen, [and know] it [by experience,] why then are ye thus altogether vain, [in uttering vain knowledge, (*Job* 15. 2.) and maintaining a groundless opinion?]

13. This [I grant] is the portion of a wicked man with God, [which is given of God to this or that wicked man] and the heritage of [some] oppressors, which they shall receive of the Almighty.

14. If his children be multiplyed, it is for the sword: and his off spring shall not be satisfied with, [but shall perish for lack of] bread.

15. Those that remain of, [and are left behind] him, shall be buried in death, [without rite and solemnity:] and his widows shall not weep, [shall make no solemn lamentation.]

16. Tho' he heap up silver as the dust [for multitude,] and prepare raiment [in abundance,] as the clay, [and dirt of the street;]

17. He may prepare it, but the just shall put it on, and the innocent shall divide [gather. (*Psal.* 19. 6.) and inherit] the silver.

18. He builded his house [in a sure place, but is soon shaken out of it,] as a moth [out of a garment,] and as a booth, that the keeper [of the vineyards] maketh [for a season shall be removed.]

19. The rich man shall lie down, [and sleep in the dust,] but he shall not be gathered, [nor honourably buried:] he openeth his eyes, and he is not, [in the twinkling of an eye he is gone, and is no more.]

20. Terrors take hold on him as [an overflowing stream (*Isa.* 30. 28.) of] waters, a tempest, [the whirlwind (and fury of the Lord (*Jer.* 30 23.) cometh (2 *Pet.* 3. 10. and *Rev* 3.) as a thief,] stealeth [and hurleth (v. 21.)] him away in the night.

21. The [malignant and vehement] east-wind [falleth with pain upon his head (*Jer.* 30. 23.) and] carrieth him away, and he departeth [and is no more seen:] and as a storm hurleth, [and (*Job* 6. 17.)

17.) conſumeth] him out of his place, [which ſhall not know him (c. 7. 10.) any more.]

22. For God ſhall caſt upon him [plague upon plague] and not ſpare: he would fain flee out of his hand [but (*Jer.* 25. 35.) ſhall have no way to eſcape.]

23. Men ſhall clap their hands, [and wag (*Lam* 2. 15.) their head] at him, and ſhall hiſs him, [when he is (v. 21.) hurled] out of his place.

CHAP. XXVIII. Argument.

He here ſhews that tho' men are very wiſe to make diſcoveries, yet none are able to find out why God taketh vengeance only on ſome and not all wicked men.

1. SUrely there is a vein [and mine] for the ſilver, and a place for gold, where they fine it, [of which diſcoveries are daily made; but why God puniſhes ſome wicked men, and not all, is known only to himſelf, and cannot be diſcovered by us.]

2. Iron is taken out of the earth, and braſs is molten, [and extracted] out of the ſtone.

3. He, [the miner] ſetteth an end to darkneſs, [finds out the inmoſt and darkeſt places of the earth,] and ſearcheth out all perfection, [the abſtruſeſt mines:] the ſtones of darkneſs, and the ſhadow of death, [that lie in thoſe dark and hidden places.]

4. The flood breaketh out from the inhabitant, [ſuddenly from ſome neighbouring place, and overfloweth the mine;] even the waters forgotten of, [and not paſſable by] the foot: [yet by the labour of man] they are dried up, they are gone away from men.

5. As for [the ſurface of] the earth, out of it cometh bread-[corn:] and under it [brimſtone and ſuch fiery ſtuff] is turned up as it were fire.

6. The ſtones of it, [of a certain country] are the place of ſapphires [where ſapphires are,] and it hath duſt of gold, [in which is gold.]

7. There is a path [that leadeth to it,] which no fowl knoweth, and which the vultures [quick ſighted] eye hath not ſeen.

8. The Lions whelps have not trodden it, nor the fierce Lion paſſed by it:

9. He, [man] putteth forth his hand upon [and maketh his way thro'] the rock, he over-

overturneth, [undermineth] the mountains by the roots, [to come at the gold and precious ſtones there.]

10. He [putteth forth his hand upon the rock, v. 9.] cutteth out [a way and paſſage for the ſprings, and] rivers [which run] among the rocks, and his eye ſeeth, [and diſcovereth] every precious thing [there.]

11. He bindeth [and reſtraineth] the floods from overflowing, and the [precious (v. 10.)] thing that is hid, bringeth he forth to light:

12. But when ſhall wiſdom, [and the man that hath it] be found, [that by ſearching can find out the ways and counſels of the Almighty?] and where is the place of underſtanding, [and who and where is he, that by ſearching can find out the reaſons of God's unequal diſtribution of good and evil to good and evil men?]

13. Man knoweth not, [neither can he give] the price thereof; neither is it found in the land of the living.

14. The depth [of the earth, where there is gold,] ſaith, it is not in me: and the ſea, [in her abundance,] ſaith, it is not in me.

15. It cannot be gotten for gold, neither ſhall ſilver [be valued with it, nor] be weighed for the price thereof.

16. It cannot [being of more value,] be valued with the gold of ophir, with the precious onyx or the ſapphire.

17. The gold and the chryſtal cannot equal [the price of] it: and the exchange of it ſhall not be for jewels, [veſſels] of fine gold.

18. No mention ſhall be made of coral, or of pearls [for the price thereof:] for the price of wiſdom is [far] above, [and the exchange thereof ſhall not be for] rubies.

19. The topaz of *Æthiopia* ſhall not equal it, neither ſhall it, [being of more value,] be valued with pure gold.

20. Whence then cometh, [and where ſhall this] wiſdom [be found? v. 12.] and where is the place of underſtanding, [where it may be had?]

21. Seeing it is hid from the eyes of all [men] living, and kept cloſe [even] from the fowls of the air, [the angels of heaven.]

22. Deſtruction and death, [the ſaints departed] ſay, we have heard the fame with our ears, [but it is hid from our eyes.]

23. God [alone] underſtandeth the way thereof [the reaſons, and methods of his own counſels,] and he knoweth the place thereof, [and ſaith, it is with me.]

24. For he looketh to the ends of, [and by his infinite wiſdom governs] the [whole] earth, and ſeeth [what is done] under the whole heaven.

25. To

25. To make the weight for, [and to give juſt proportions to] the winds, and he weigheth the waters by meaſure, [giveth them alſo juſt meaſures and bounds.]

26. When he made a decree, [and preſcribed a law] for the rain, and [appointed and ſet out] a way for the lightning of the thunder.

27. Then [when he had done all theſe things] did he ſee it, [and approve of the excellent wiſdom that was in his works,] and declare, [publiſh and manifeſt] it, he prepared it, [and made his decree and ordinance perpetual] yea, and ſearched it out, [and found it to be very good]

28. And unto man he ſaid, behold, the fear of the Lord, that is [the beſt] wiſdom, and to depart from evil, [that] is [the trueſt] underſtanding.

CHAP. XXIX. Argument.

Job *wiſheth to recover his former greatneſs and authority, which he here deſcribes, repreſenting his integrity alſo in ſeveral inſtances.*

1. MOreover *Job* [his friends remaining ſilent] continued his parable, [his eloquent defence,] and ſaid,

2. Oh that I were as in months paſt, [when my tabernacle was in peace (*c.* 5. 24.) and ſafety,] as in the days, when God [encamped about it and] preſerved me:

3. When his candle ſhined upon my head, [and his favour compaſſed me about,] and when by his light, [the light of his love (*Eccleſ.* 17. 18.)] I walked [untouch'd] through darkneſs [and trouble:]

4. As I was in the days of my youth, when the ſecret of God was upon, [and his oracle in] my tabernacle, [and my anſwers were as if a man had enquired at the oracle of God:]

5. When the Almighty [bleſſed and increaſed me, and his light and favour] was yet with me, when my children were about me, [round about my table:]

6. When I [for the abundance of the milk of my cows, and my ſheep might have] waſhed my [foot-]ſteps with butter, and [when the increaſe of my fields, vineyards and olive-yards was ſuch as if] the rock [had] poured me out rivers of [wine and] oyl:

7. When I went out to the gate, [where the court of juſtice

ſtice was] through the city, when I prepared my ſeat in the ſtreet, [and ſate on the throne of judgment there,]

8. The young men ſaw me, and hid themſelves, [revering my preſence:] and the aged aroſe [to do me reverence,] and ſtood up.

9 The princes [at my preſence] refrained talking, and laid their hand on their mouth, [not ſpeaking another word.]

10. The nobles held their peace [when I prepared to ſpeak,] and their tongue cleaved to the roof of their mouth, [as tho' they had been dumb.]

11. When the ear heard me [in the gate, v. 7.] then it, [and all that heard me] bleſſed me, [and praiſed the wiſdom of my words, and the judgment I had judged;] and when the eye ſaw me, it [and all that beheld me] gave witneſs to me, [and applauded me:]

12. Becauſe I delivered the poor that cried [by reaſon of (c. 36. 9.) oppreſſion,] and the fatherleſs, and him that had none to help him.

13. The bleſſing of him that was [ſuccoured by me, being] ready to periſh, came upon me: and I cauſed the widows heart, [whoſe cauſe I pleaded,] to [rejoyce, and] ſing for joy.

14. I put on righteouſneſs [as a garment,] and it cloathed [and arrayed] me: my judgment, [and juſt adminiſtration] was as a robe and a diadem, [did adorn and crown me.]

15. I was eyes, [a light and guide] to the blind, [and an inſtructor of the ignorant and fooliſh,] and feet was I to the lame, [by helping the helpleſs.]

16. I was a father [and a patron] to the poor; and the cauſe [of ſuch] which I knew not, I [conſidered and] ſearched out.

17. And I brake the jaws, [and cruſhed the power] of the wicked, and pluckt the ſpoil [of the poor] out of his teeth, [out of his (*Iſa.* 3. 14.) houſe, and cauſed his hands to reſtore their (*Job* 20. 10.) goods.]

18. Then I ſaid, [the bleſſing will reſt in my houſe, (*Ezek.* 44. 30.)] I ſhall die in my neſt, [at eaſe (*Job* 16. 12.) and quiet in mine own dwelling] and I ſhall multiply my days as the ſand [of the ſea.]

19. My root was ſpread out by the waters, and the dew lay all night upon my branch, [I flouriſhed as a tree planted by the rivers of water, whoſe leaf doth not wither. (*Pſal* 1. 3.)]

20. My glory [and dignity grew and] was freſh in me, [increaſing daily;] and my bow [my ſtrength and power] was renewed in my hand, [and (*Iſa.* 40. 31.) wax ſtronger and ſtronger.]

21. Unto me men gave ear,

ear, [being attentive to the moving of my lips, (*Job* 16.5.)] and waited [for my words,] and kept ſilence at, [hearkened to, and received] my counſel.

22. After my words they ſpake not again, [gainſaid not,] and my ſpeech, [and doctrine diſtilled as the kindly dew (*Deut.* 32 2.) and rain, and] dropped upon them.

23. And they waited for me, [for my ſpeech and counſel, v. 21, 22.] as for the [early] rain, and they opened their mouth wide, [and gaped for it,] as [the thirſty earth, that drinketh (*Heb* 6. 7.) rain, gapeth] for the latter rain.

24. If I laughed on them, [jeſted and was pleaſant with them,] they believed it not, [but took me to be ſerious,] and the light [and cheerfulneſs] of my countenance they caſt not down, [deſpiſed not, nor reverenced me the leſs for it.]

25. I choſe our their way, [and ſometimes made them a viſit,] and ſat chief [in the uppermoſt ſeat] and dwelt, [having many about me,] as a king in the army [compaſſed with troops,] as one that comforteth the mourners, [and to whom the mourners and afflicted do repair.]

CHAP. XXX. Argument.

Having in the foregoing Chapter made relation of his former dignity, in this he proceedeth to a deſcription of his preſent calamitous and contemptible condition; whereof he complains unto God.

1. BUT now they that are younger than I, have me in deriſion, whoſe fathers I would have diſdained to have ſet with the dogs of my flock, [to follow my ſheep.]

2. Yea, [of whom I might well enquire, of what uſe would they have been to me, and] whereto might the ſtrength of their hands profit me, in whom [the wiſdom and experience that uſually attends] old age was periſhed, [ſo that they were unfit for any ſervice?]

3. For [and by reaſon of] want and famine they were ſolitary, [being aſhamed to ſhew their head:] fleeing into the wilderneſs [to hide themſelves,] in former time, [but yeſterday they were] deſolate and waſte, [and in extreme want and penury:]

4. Who [in their neceſſity] cut up mallows by the buſhes, and juniper root for their meat,

meat, [having no better food.]

5. They were driven forth [for their ſloth-fulneſs] from among men, (they cried [and hooted] after them as after a thief.)

6. To dwell in the clifts [and cranies] of the valleys, in the caves of the earth, and in the [holes of the] rocks.

7. Among the buſhes they brayed, [cried out and roared,] under the nettles they were gathered [and ſculked,] together.

8. They were children of fools, [idle, worthleſs fellows,] yea, children of baſe [and infamous] men: they were viler than the earth [it ſelf.]

9. And now I am their ſong [and the ſubject of their buffoonry] yea, I am their by-word, [and table-talk.]

10. They abhor me, they flee far from me, and [if they chance to meet me,] ſpare not to ſpit in my face.

11. Becauſe he, [the Almighty] hath looſed my cord, [my bow-ſtring, (c. 29. 20.) diſſolved my dignity and power,] and afflicted me, they have let looſe the bridle before me, [caſt off modeſty, which is as a bridle to thoſe that have it, and licentiouſly inveigh againſt me.]

12. Upon my right hand riſe the youth [to accuſe me, (*Pſal.* 109. 6.)] they puſh away my feet, [as it were ſtriking up my heels,] and they raiſe up againſt me the ways of their deſtruction, [and deviſe miſchievous counſels and devices againſt me.]

13. They mar my path, [diſtracting my counſels,] they ſet forward, [and add more trouble (*Eccleſ.* 4. 3.) and affliction to] my calamity, they have [need of] no helper, [their own hands being ſufficient for them. (*Deut.* 37. 3.)]

14. They came [pouring out their fury (*Ezek.* 9. 8.)] upon me, as a wide breaking in of waters: in the deſolation, [in my breach and deſolation,] they rolled, [and poured in] themſelves [heaps upon heaps] upon me.

15. [Amazement and] terrors are turned, [and have taken hold (*Job* 27. 20.)] upon me: they [violently] purſue my ſoul as the [deſtroying] wind: and my welfare paſſeth, [and the days of my proſperity are gone] away as a cloud [before the wind.]

16. And now my ſoul [melteth for heavineſs (*Pſal.* 119. 28) and] is poured out upon me, [and faileth;] the [evil] days of affliction, [and the years wherein I have no pleaſure are come, (*Eccleſ.* 12. 1.) and] have taken hold upon me.

17. My bones are pierced, [and vexed (*Pſal.* 62)] in me, [and chaſtned with pain (*Job* 36. 19.) upon my bed] in the night ſeaſon: and my [aking] ſinews take no reſt.

18. By the great force of

my diſeaſe, [and filthy matter of my running ulcers] is my garment changed, [and ſtained, and being thereby glewed to my fleſh, is taken off by force, for] it [even] bindeth me about as the collar of my coat.

19. He hath caſt me into the mire, [disfigured and diſguiſed me with the force of my diſeaſe, v. 18.] and I am become, [and look] like duſt and aſhes.

20. I cry unto thee [O God] and thou doſt not hear me: I ſtand up [and look for thy help,] and thou regardeſt me not.

21. Thou art become cruel unto me, [and hunteſt me as a fierce lion, (*Job* 10. 16.)] with thy ſtrong hand thou oppoſeſt thy ſelf, [like a powerful enemy incenſed] againſt me.

22. Thou liſteſt me up to [be born (as it were) upon the wings of] the wind: thou cauſeſt me to ride, [and to be hurried about] upon it, and [caſting me to the ground] diſſolveſt my ſubſtance, [and breakeſt me in pieces.]

23. For I know that thou [being now become mine enemy, v. 21.] wilt [purſue and] bring me to death, and to [the grave] the houſe appointed for all living.

24. Howbeit he will not ſtretch out his hand to [afflict in] the grave, tho' they, [the men of the world are grieved and] cry in his deſtruction, [when his hand and deſtroying weapon (*Ezek.* 9. 1.) is upon them.]

25. Did not I weep for him that was in trouble? [and doth the Lord thus trouble me!] was not my ſoul grieved for the poor [in their diſtreſs? and among all my lovers have I none to comfort me!]

26. When I looked for good, [and the merciful man's reward, (*Matth.* 5. 7.)] then evil came unto me: and when I [expected and] waited for light [and joy] there came darkneſs [and ſadneſs.]

27. [Thro' the force of my diſeaſe (v. 18.) my heart was hot, (*Pſal* 39. 3.) and] my bowels boiled, and reſted not: the days of affliction prevented, [and ſuddenly took hold upon] me. v. 16.

28. I went mourning without the ſun, [without light, (v. 26.) and joyleſs:] I ſtood up, and I cried [out aloud] in the congregation [and aſſemblies.]

29. I am a brother [and fellow] to, [and make a (*Mic.* 1. 8.) wailing like the] dragons, and a companion, [and fellow-mourner] to owls, [making a mourning noiſe like them.]

30. My skin [thro' the boiling of my bowels (v. 27.)] is black upon me, and my bones are burnt, [and dried up] with heat

heat [as an hearth. (*Pſ.* 102 3.)]
31. [The voice of] my harp alſo is turned [in-] to [the noiſe of] mourning, and [the ſound of] my organ into the [doleful] voice of them that weep.

CHAP. XXXI. Argument.

He makes a ſolemn declaration of his integrity, deſiring to be tried by ſome equal and impartial judge, and that God himſelf would pleaſe to argue with him. v. 35.

1. I Made a covenant with [and ſtedfaſtly purpoſed to keep] mine eyes, [and my deſire from wandring;] why then ſhould I think, [and ſet my heart] upon a maid [to defile her?]
2. For what portion of God, [what reward] is there from [the Lord] above [to them that commit ſuch things?] and what inheritance [to be hoped for] of the Almighty from on high?
3. Is not deſtruction [from above, v. 2] to the wicked, [the portion of thoſe that offend after this manner?] and a ſtrange [and horrible] puniſhment to [be the inheritance (v. 2) of] the workers of [that] iniquity?
4. Doth not he [the Almighty] ſee [and know] my ways, [and my doings, (*Jer.* 18. 11.)] and count, [and mark] all my ſteps [and my goings?]
5. If I have walked with vanity, [and been falſe to my word,] or if my foot hath haſted to [and I have uſed] deceit.
6. Let me, [my ways and ſteps, v. 4.] be weighed in an even ballance, [be tried and ſtrictly ſearched,] that God may know, [and teſtify] mine integrity.
7. If my ſteps hath turned [if I have ſtept and turned] out of the [good and juſt] way, and mine heart [hath] walked after mine eyes, [and been covetous minded,] and if any blot hath cleaved to my hands [if I have received any bribe.]
8. Then let me ſow [my land,] and let another eat [the fruit thereof,] yea, let my off-ſpring [and that which I have planted] be rooted out.
9. If mine heart hath been deceived by a woman, [and coveted anothers wife,] or if I have laid wait, [and watched] at my neighbours door, [for an opportunity to go in unto her:]
10. Then let my wife grind, (*Iſa.* 47. 2.) [be in the utmoſt

ſubjection] to another, and let others bow down upon her, [and embrace her.]

11. For this is an heinous crime, yea, it is an iniquity to be puniſhed by the judges.

12. For it is a fire that conſumeth to deſtruction, [making perpetual deſolations,] and would root out [and devour] all mine increaſe, [the increaſe (1 *Sam.* 2. 33.) and all the ſubſtance (*Cant.* 8. 7.) of my houſe.]

13. If I did deſpiſe the cauſe, [and reject (as I might have done) the plea] of my man-ſervant, and of my maid-ſervant, when they contended [at law] with me.

14. What then ſhall I do, when God riſeth up [to ſearch out, and plead their cauſe?] and when he viſiteth, [and ſearcheth after my ſin (*Job* 10. 6) and rigorous uſage of them] what ſhall I anſwer him?

15. Did not he that made me in the womb make him? and did not one [God create (*Mal.* 2. 10.) and] faſhion us [alike] in the womb?

16. If I have withheld the poor from, [and not fulfilled] their deſire, or have cauſed the eyes of the widow to fail [with long looking for relief,]

17. Or have eaten my morſel my ſelf alone, [and not given of my bread to the hungry,] and the fatherleſs hath not eaten thereof;

18. (For from my youth he was brought up with me, as with a father, [compaſſion and benignity being my natural temper, and conſtant companion, which I brought into the world with me;] and I have [ſince endeavoured to improve and cultivate it, and have] guided her from my mothers womb)

19 If I have ſeen any periſh-[ing] for want of cloathing, or any poor without covering:

20. If his loins have not [been cloathed by me, and] bleſſed me, and if he were not [covered in the cold, and] warmed with the fleece of my ſheep;

21. If I have lift up my hand againſt, [and ſtricken] the fatherleſs, when I ſaw my help, [my authority and power] in the gate, [where the court was wont to be kept:]

22. Then let [that] mine arm fall from my ſhoulder-blade, and mine arm, [or let that guilty arm of mine] be broken from the bone, [let it be broken aſunder.]

23. For [the thought of the divine vengeance, and] deſtruction from God was a terror to me, [and made me afraid, (*Job* 13. 21.)] and by reaſon of his highneſs, [and terrible majeſty] I could not endure, [nor hold out againſt him.]

24. If I have made gold my

my hope, [and dependance,] or have ſaid to fine gold, thou art my confidence [in whom I truſt:]

25. If I [greatly] rejoyced, [and my heart (*Dan.* 11. 12.) hath been lifted up,] becauſe my wealth was great, and becauſe mine hand had gotten much [riches:]

26. If I beheld the ſun when it ſhined, or the moon walking in brightneſs, [and appearing in her (*Rev.* 1. 16) ſtrength.]

27. And my heart hath been ſecretly enticed [to think them to be God's,] or my mouth hath kiſſed my hand, [to do them reverence:]

28. This alſo were an iniquity to be puniſhed by the judge: for I ſhould have denied the God that is above [to be the only true God, (*John* 17. 3.) and given his glory to them that by nature are no Gods. (*Gal* 4. 8.)]

29. If I rejoyced at the deſtruction of him that hated me, or lift up my ſelf, [and gloried over him] when evil found him, and took hold upon him: (*Job* 30. 16.)]

30. (Neither have I [ſo much as] ſuffered my mouth to ſin, by wiſhing a curſe to his ſoul, [and that he were dead.)]

31. If the men of my tabernacle, [of my houſe and family] ſaid not, [or were not for tearing him in pieces, and did they not often ſay in their fury, and the rage of their (*Hoſ.* 7. 16.) tongue,] oh that we had of his fleſh [in our teeth!] we can not be ſatisfied [till we pluck it from off his bones, (*Mic.* 3. 2.)]

32. The ſtranger [I] did not [ſuffer to] lodge in the ſtreet, but I opened my doors to, [and took in] the traveller.

33. If [to appear righteous before men] I covered my tranſgreſſions, as *Adam*: by hiding mine iniquity in my boſom, [and concealing my ſin;]

34. Did I [do this for] fear [of the reproach of] a great multitude, or did the contempt of [neighbouring] families terrify me: that I kept ſilence, [and covered my tranſgreſſions, v. 33.] and went not out of the door, [being aſhamed to be ſeen?]

35. Oh that [ſome] one [impartial judge] would hear me, [ſearch out, and know my cauſe, (*Job* 29. 16.)] behold my deſire is, that the Almighty would anſwer, [and argue the caſe with] me, and that mine adverſary had written a book, [and an accuſation againſt me. (*Exo.* 4. 6.)]

36. Surely I would take it upon my ſhoulder, [for all to ſee and read] and bind it as a crown to me, [and as a badge of honour.]

37. I would declare unto him, [to ſuch mine adverſary, v. 35.] the number of my

steps, [and all my ways, to be noted in his book,] as a prince, [and an undaunted hero] would I go near unto him.

38. If my land cry against me, [as an usurper and invader, encreasing that which is not mine, (*Hab.* 2. 6.)] or that the furrows likewise thereof complain [of me, as a thief, robbing the plow-man of his hire:]

39. If I have [defrauded the husbandman and] eaten the fruits thereof without money, [and without price,] or have caused the owners thereof to lose their life [thro' anguish and vexation:]

40. Let thistles grow instead of wheat, and cockle instead of barley. The words [and plead] of *Job* are ended.

CHAP. XXXII. Argument.

Job's three friends giving over the dispute, Elihu *a judicious young man there present, being very angry both with* Job *and them (v. 2, 3.) reassumes it, desiring their attention to what he had to say.*

1. SO these three men ceased to answer *Job*, because he was righteous in his own eyes, [and obstinately justified himself. v. 2. and c. 27. 5, 6, *&c.*]

2. Then was kindled the wrath of *Elihu*, the son of *Barachel* the Buzite, [descended from *Buz*, the son of *Nahor* (*Gen.* 22. 20, 21.) brother of *Abraham*,] of the kindred of *Ram*: against *Job* was his wrath kindled, because he justified himself rather than God.

3. Also against his three friends was his wrath kindled, because they had found no answer [to convince, v. 12.] and yet had condemned *Job*. (c. 2. 3.)

4. Now *Elihu* had waited till *Job* had spoken [and for the answer of his friends,] because they were elder than he.

5. When *Elihu* saw that there was no answer in the mouth of these three men, [they having nothing to reply,] then his wrath was kindled.

6. And *Elihu* the son of *Barachel* the Buzite answered and said, I am young and ye are very old, wherefore I was afraid, and durst not shew you mine opinion.

7. I said [with myself, the antient (with whom is wisdom)

dom) and men full of] days ſhould ſpeak, and multitude of years, [men of long experience] ſhould teach wiſdom.

8. But [indeed] there is a ſpirit, [the ſpirit of God that dwelleth (*Rom.* 8. 9.)] in man, [that teacheth wiſdom,] and the inſpiration of the Almighty, [not multitude of years] giveth them underſtanding.

9. Great men are not always wiſe: neither do the aged [always] underſtand judgment, [to diſcern between good and bad. (1 *Kings* 3. 9.)]

10. Therefore I ſaid, hearken to me, I alſo will ſhew mine opinion.

11. Behold I [patiently] waited for your words; I gave ear to your reaſons, whilſt you ſearched out what to ſay.

12. Yea, I attended unto you: and behold, there was none of you that convinced [or refuted] *Job*, or that anſwered his words:

13. Leſt ye ſhould ſay, we have found out wiſdom, [and have done prudently in not replying to an obſtinate, and ſelf-conceited man: v. 1.] God [condemneth (v. 3.) and] thruſteth him down, [and hath brought him low, (*Job* 14. 14.)] not man.

14. Now he [*Job*] hath not directed his words againſt me: neither will I anſwer him with your ſpeeches, [and unprofitable talk.]

15. They were amazed, they anſwered no more: they left off ſpeaking, [there being no anſwer in the mouth of theſe three men. v. 5.]

16. When I had waited [for their anſwer, v. 4, 5.] (for they ſpake not, but ſtood ſtill and anſwered no more)

17. I ſaid [within my ſelf] I will anſwer alſo my part, I alſo will ſhew my opinion.

18. For I am full of matter, the [uneaſineſs of my] ſpirit within me [is as a burning fire ſhut up in my bones (*Jer.* 20. 9.) and] conſtraineth me [to anſwer.]

19. Behold my belly is as [a veſſel of] wine which hath no vent, it is ready to burſt [with the ſpirit within me, v. 18.] like new bottles, [bottles of new wine which have no vent.]

20. I will ſpeak that I may be refreſhed, [and eaſed of my pain, v. 18, 19.] I will open my lips, [and give vent to my paſſion,] and anſwer.

21. Let me not, I pray you, v. 20. [far be it from me that I ſhould] accept any man's perſon, [or pervert judgment for his ſake,] neither let me give flattering [and high names, and] titles unto man.

22. For I know not, [having never learned] to give flattering titles, in ſo doing my maker would ſoon [thruſt me down alſo (v. 13.) and] take me away.

CHAP.

CHAP. XXXIII. Argument.

He tells Job *that according to his wiſh (c. 13. 3.) he appeared for God, in his ſtead to reaſon the caſe with him. He blames him for juſtifying himſelf under the evils God had brought upon him, withal informing him, that God giveth not account of, neither is to be queſtioned about his proceedings. He repreſenteth God's Goodneſs to man in ſeveral particulars.*

1. WHerefore *Job*, I pray thee, hear my ſpeeches, and hearken to all my words.

2. Behold, now I have opened my mouth, my tongue hath ſpoken in my mouth, [being ready to expreſs what I have to ſay.]

3. My words ſhall be [right words (*Job* 6. 25.) out] of the uprightneſs [and ſincerity] of my heart: and my lips ſhall utter knowledge [and inſtruction] clearly.

4. The ſpirit of God [that made thee in the womb, (*Job* 31. 15.)] hath made me, and the breath of the Almighty hath given me life, [and I my ſelf alſo am a man.]

5. If [therefore] thou canſt anſwer me ſet thy words, [and thy ſtrong reaſons] in order before me, ſtand up, [and maintain thy ground.]

6. Behold, I am [here preſent] according to thy wiſh, (*Job* 13. 3.) [to reaſon with thee] in God's ſtead: I alſo am [a mortal man, (*Wiſd.* 7. 1.) being] formed out of the clay, [and will meet thee as a man.]

7. Behold, my terror ſhall not [like the dread of the Almighty (*Job* 13. 21.)] make thee afraid, neither ſhall my hand, [like his hand (*ibid.*)] be heavy upon thee.

8. Surely thou haſt ſpoken in mine hearing, and I have heard the voice of thy words, ſaying,

9. I am clean without tranſgreſſion, I am innocent, neither is there iniquity in me. (*Job* 10. 7. and 13. 23. and 16. 17, *&c.*

10. Behold, he [inquireth and ſearcheth after my ſin, (*Job* 10. 6.) ſeeketh for, and] findeth occaſions [to ſet himſelf] againſt me, [and for meer trifles] he counteth me for his enemy.

11. He putteth my feet in the ſtocks, [making me his priſoner,] he [beſetteth me behind and before (*Pſal.* 139. 5.) and] marketh all my paths, [ſo that there is no eſcaping.]

12. Be-

12. Behold, in this thou art not juſt, [thou doſt not well:] I will anſwer thee, that God is greater than man, [and doſt thou ſtrive againſt him? v. 13.]

13. Why doſt thou ſtrive againſt, [contend and expoſtulate with] him? for he giveth not account of [his adminiſtration and government, or of] any of his matters, [or ways:]

14. For God ſpeaketh once, yea twice, [and ſeveral ways inſtructeth us,] yet man perceiveth [and regardeth] it not.

15. [Sometimes] in a dream, in a viſion of the night, when deep ſleep falleth upon men, in ſlumbrings upon the bed:

16. Then he openeth the ears of, [and giveth inſtruction unto] men, and ſealeth, [and impreſſeth upon them] their inſtruction.

17. That he may withdraw man from his [evil courſe (*Jer.* 23. 10.) and] purpoſe, and hide [and baniſh] pride from man.

18. [Whereby] he keepeth back his ſoul from the pit, [ſaveth him from deſtruction,] and his life from periſhing by the [oppreſſing (*Jer.* 50. 16.)] ſword.

19. He is chaſtned alſo [for his inſtruction] with pain upon his bed, and the multitude of his bones with ſtrong pain:

20. So that his life abhorreth bread, [he nauſeates his food,] and his ſoul dainty meat.

21. His fleſh is conſumed away, that it cannot be ſeen, and his bones that [were covered with fatneſs,] and were not ſeen, ſtick out.

22. Yea, [he is ſick unto death, (*Iſa.* 38. 1.) and] his ſoul draweth near unto the grave, and his life unto the deſtroyers, [the ſorrows of the grave. (*Pſal.* 18. 5.)]

23. If there be a meſſenger with him, [a prophet ſent from God; for God alſo ſpeaketh unto man (v. 14.) by his prophets, (*Heb.* 1. 1.)] an interpreter [of the mind of God,] one among a thouſand, [an extraordinary man,] to ſhew unto [the ſick] man his uprightneſs, [and to renew him again unto repentance: (*Heb.* 6. 6.)]

24. Then he is gracious unto him, [mercifully interceeding for him,] and ſaith, deliver him [O Lord,] from going down to the pit, [the grave, v. 22.] I have found [a propitiation (*Eccl.* 35. 3.) for the man ſorrowing unto repentance, (2 *Cor.* 7. 9.) and] a ranſom [for his life.]

25. His fleſh [the prayer of faith being heard (*James* 5. 14.)] ſhall [forthwith] be[come] freſher than a child: he ſhall return to the days, [and be reſtored to the vigor and ſtrength] of his youth.

26. He ſhall pray unto God, and he will be favourable unto

to him, and he ſhall ſee his face with joy, [and come before his preſence with thankſgivings: (*Pſal.* 95. 2.)] for he will render unto [this poor] man [according to] his righteouſneſs, [and reſtore him as at the beginning.]

27. He looketh upon men, [and confeſſeth and ſheweth his deeds, (*Acts* 19. 18.)] and if any ſay, [or rather he ſaith,] I have ſinned and perverted that which was right, [and done wickedly,] and it profited me not.

28. He will, [God will thereupon] deliver his ſoul from going into the pit, and his life ſhall ſee, [and delight it ſelf in] the light [of the living. v. 30.]

29. Lo, all theſe things worketh God oftentimes with, [and thereby admoniſheth] man,

30. To bring back his ſoul from, [which was drawing near unto (v. 22.)] the pit, [by turning him from his iniquity,] to be enlightned with, [and to enjoy] the light of the living.

31. Mark [this] well, O *Job*, hearken unto me, hold thy peace, [be attentive] and I will ſpeak.

32. If thou haſt any thing to ſay [for thy ſelf,] anſwer me: ſpeak, for I deſire to juſtify thee, [and that thou mayeſt approve thy ſelf to be clear, and appear a righteous man.]

33. If not, hearken unto me: hold thy peace [and ſilently attend unto me] and I ſhall teach thee wiſdom.

CHAP. XXXIV. Argument.

He clears God of the imputation of injuſtice, ſuppoſing Job *to have charg'd him therewith; whom he alſo inſtructs how to behave himſelf under God's chaſtiſement.*

1. FUrthermore *Elihu* anſwered and ſaid,

2. Hear my words, O ye wiſe men, and give ear unto me, ye that have knowledge,

3. For the ear trieth (*Job* 12. 11.) [and judgeth of] words, as the mouth taſteth [and judgeth of] meat.

4. Let us chooſe to us judgment, [and examine the matter uprightly,] let us [inquire and] know among our ſelves, [and judge] what is [right and] good.

5. For *Job* hath ſaid I am righteous: and God hath taken away my judgment, (*Job* 27.

27. 2, 6.) [denying me juſtice, and laying upon me more than right.]

6. Behold I lie againſt my right, [plead guilty, and betray my cauſe?] my wound is incurable [and deadly] without, [and for no] tranſgreſſion [or fault of mine.]

7. What man is like *Job*, who [delighteth in, and as it were] drinketh up ſcorning like water, [ſpeaking hard ſpeeches againſt God? (*Jude* 15.)]

8. Which goeth in company, [and aſſociates] with the workers of iniquity, and walketh, [and is converſant] with, [and talketh like] wicked men.

9. For he hath ſaid, (*Job* 9. 22.) it profiteth a man nothing that he ſhould delight himſelf with God, [and delight to do his will. (*Pſal.* 10. 8.)]

10. Therefore hearken unto me, ye men of underſtanding: far be it from God, that he ſhould do wickedneſs, and from the Almighty, that he ſhould commit iniquity, [by not doing juſtice. v. 5.]

11. For [according to] the work of a man, [and that he hath done,] ſhall he render unto him, [whether it be good or bad, (2 *Cor.* 5. 10.)] and cauſe every man to find [a recompenſe, and do unto him (*Ezek.* 7, 27.)] according to his ways, [and the work of his hands. (*Lam.* 3. 65.)]

12. Yea, ſurely God will not do wickedly, [will not condemn the guiltleſs,] neither will the Almighty pervert, [and not judge righteous] judgment.

13. Who have given him a charge, [and a commiſſion, and ſcepter to rule, (*Ezek.* 19. 14.)] over the earth? or who hath diſpoſed, [and deputed him over] the whole world, [and put the government thereof into his hands, that for fear of him he ſhould pervert judgment?]

14. If he ſet his heart upon man, [if he keep his goodneſs to himſelf, and extend it not to man,] if he gather, [and take again] unto himſelf his ſpirit and his breath, [the breath of life which he breathed into his noſtrils; (*Gen.* 2. 7.)]

15. All fleſh ſhall periſh together [in a moment,] and man, [all men living] ſhall [at once] turn again unto duſt.

16. If now thou haſt underſtanding, [and art wiſe for thy ſelf,] hear this: hearken to the voice of my words.

17. Shall even he that hateth right govern, [and is it poſſible that the governor and judge of all the earth ſhould hate, and not do right?] and will thou condemn him [as a perverter of judgment,] that is moſt juſt?

18. Is it fit to be ſaid to a king, thou art wicked? and

to

to princes ye are ungodly?

19. How much leſs to him that accepteth not [nor reſpecteth] the perſons of princes, nor regardeth the rich more than the poor? for they all are [alike] the work of his hands.

20. In a moment ſhall they [be cut off and] die, and the people, [even kingdoms] ſhall be troubled, [and diſturbed] at midnight, [unexpectedly, being at quiet and ſecure,] and paſs away [and periſh,] and the mighty [oppreſſor] ſhall be taken away without [humane force, by an inviſible] hand.

21. For his eyes are upon the ways of man, and he ſeeth all his goings, [and knoweth his works, (v. 25.) and his works ſhall he render unto him. v. 11.]

22. There is no [blackneſs of] darkneſs (*Jude* 13.) nor ſhadow of death, where the workers of iniquity may hide themſelves, [and their iniquity from him, unto whoſe eyes all things are naked and open. (*Heb.* 4. 13.)]

23. For he will not lay upon man more than right, [nor exact of him more than his iniquity deſerveth; (*Job* 11. 6.)] that he ſhould enter into judgment, [and contend] with God, [for taking away his judgment. v. 5.]

24. He ſhall break in pieces, [and pull down] mighty men [from their (*Iſa.* 22. 19. *Dan.* 2. 21.) ſtate,] without number, [knowing their works (v. 25.) without making ſearch or enquiry,] and ſet others in their ſtead [and ſtation. (*Iſa.* 22. 19. *Dan.* 2. 21.)]

25. Therefore [hereby he ſhews that] he knoweth their works, and he overturneth them in the night, [ſuddenly and unexpectedly,] ſo that they are deſtroyed.

26. He ſtriketh them as [notoriouſly] wicked men, [ſetting them forth for an (*Jude* 7.) example] in the open ſight of others.

27. Becauſe they turned back, [and revolted] from him, and would not conſider any of his ways, [nor regard any of his laws.]

28. So that [by reaſon of the (*Job* 35. 9.) multitude of oppreſſions] they cauſe the cry of the poor to come unto him, and he heareth [and anſwereth] the cry of the afflicted.

29. When he giveth quietneſs [to any,] who then can make trouble, [and diſquiet them?] and when he hideth his face, [and maketh trouble,] who then can behold him, [who can give quietneſs? ſo it is] whether it be done againſt a nation, or againſt a [ſingle] man only:

30. That the hypocrite [tyrant] reign not, [to prolong his tyranny,] leſt the people be enſnared [and made

made to ſin. (1 *Kings* 15. 26.)]

31. Surely it is meet to be ſaid unto God, I have born [thy] chaſtiſement, [and thou art juſt in all that is brought upon me, (*Neh.* 9. 33.)] I will not offend any more.

32. That which I ſee not, teach thou me, [make me to know my ſecret ſin,] if I have done iniquity, I will do no more.

33. Should it be according to thy mind, [or haſt thou thought fit thus to apply thy ſelf to God?] he will recompenſe it, whether thou refuſe [to hearken to him,] or whether thou chuſe, and not I: [which perhaps thou wilt chuſe to do, but ſo would not I] therefore ſpeak what thou knoweſt, [and what thy opinion is]

34. Let men of underſtanding tell me [their opinion] and let a wiſe man hearken unto me, [and judge what I ſay. (1 *Cor.* 10. 15.)]

35. *Job* hath ſpoken [fooliſhly and] without knowledge, and his words were [unadviſed] without wiſdom, [and learning. (*Prov.* 16. 23.)]

36. My deſire is that *Job* may be tried unto the end, [and bear chaſtiſement till he offend no more,] becauſe of his anſwers for wicked men, [like unto the complainings and murmurings of wicked men.]

37. For he addeth, [otherwiſe he will add wilful] rebellion [againſt God, and obſtinacy] unto his ſin, he clappeth, [he will clap] his hands amongſt, [and triumph over] us, and multiplyeth, [will multiply] his words [and complaints] againſt God.

CHAP. XXXV. Argument.

He further tells him he ought not to have accuſed God, with whom no compariſon is to be made, he being neither profited by any good, nor hurt by any evil that we do, but yet ready to relieve thoſe that truſt in him.

1. [JOB returning no anſwer] *Elihu* ſpake moreover, and ſaid,

2. Thinkeſt thou this to be right, that thou ſaidſt, my righteouſneſs is more than God's, [and I am more righteous than God.]

3. For thou ſaidſt, what advantage will it be unto thee, and what profit ſhall I have if I be cleanſed from my ſin?

4. I will anſwer thee, and thy companions [and fellows] with thee.

5. Look unto the heavens and ſee [how high they are above the earth, (*Pſal* 103. 11.)] and behold the clouds which are higher than thou, [and look unto God, and conſider that he is far above, and higher than all heavens.]

6. [Therefore] if thou ſinneſt, what doſt thou againſt, [and what endamageſt thou] him? or if thy tranſgreſſions be multiplyed, what [harm] doſt thou unto him?

7. If thou be righteous, what (v. 7.) giveſt [or addeſt] thou [unto] him? or what receiveth he of thine hand, [or what advantage will it be unto him?]

8. Thy wickedneſs may hurt a man as thou art, and thy righteouſneſs may profit the ſon of man.

9. By reaſon of the multitude of oppreſſions, they [the mighty] make the oppreſſed to cry: they cry out [aloud unto God,] by reaſon of the arm, [the violence and oppreſſion] of the mighty.

10. But none ſaith, where is God my maker, [or out of filial duty enquireth after him,] who giveth [us to ſing] ſongs in the night?

11. Who teacheth us more [knowledge (*Pſal.* 94. 10.)] then the beaſts of the earth, and maketh us wiſer [to enquire after him, v. 10.] then the fowls of heaven.

12. There, [in their diſtreſs] they cry [out unto God, v. 9.] (but none giveth anſwer, [he anſwereth them not)] becauſe of the pride, [and the arm (v. 9)] of evil [and mighty] men.

13. Surely God will not hear vanity, [he heareth not ſinners, (*John* 9. 31.)] neither will the Almighty regard it, [the prayer of the wicked being an abomination to him. (*Prov.* 28. 9)]

14. Although thou ſayeſt thou ſhalt not ſee him [appear to do thee right, (*Job* 23. 8.)] yet judgment [and juſtice] is before [and with] him, therefore truſt [and (*Pſal.* 37. 7.) reſt] thou in him, [and patiently wait for him.]

15. But now becauſe it is not ſo, [becauſe thou doſt not truſt in him, (v. 14.)] he hath viſited, [and ſmitten thee] in his anger, yet he knoweth it not in great extremity, [he hath not viſited thee, as thine iniquity deſerveth.]

16. Therefore doth *Job* open his mouth, [and complain] in vain: he multiplieth words without knowledge [and diſcretion.]

CHAP.

CHAP. XXXVI. Argument.

Elihu *sets forth the Power, Justice and Goodness of God in several Instances, whereby to instruct* Job *what he might have expected, had he humbled himself before him, v.* 16. *He admonishes him to magnify God's wonderful Works, making particular mention of what he doth in the Clouds.*

1. ELihu also proceeded, and said,

2. Suffer me a little, [and let me not be tedious unto thee,] and I will shew thee, that [which] I have yet to speak on God's behalf.

3. I will fetch my knowledge, [and that I have to say on God's behalf (v. 2)] from afar, [and speak of his sublime perfections,] and will ascribe righteousness to, [and justify] my maker.

4. For truly my words shall not be false, [nor crafty:] he that is perfect in knowledge, [and that dealeth truly and sincerely,] is [talking] with thee.

5. Behold, God is mighty, and [yet] despiseth not any, he is mighty in strength and wisdom, [and yet wrongeth not any.]

6. He preserveth not, [but cutteth off] the life of the wicked: but [vindicateth and] giveth right to the poor.

7. He withdraweth not his eyes from, [neither forsaketh he] the righteous [in their afflictions:] but with kings are they on the throne, [and set among (1 *Sam.* 2. 8.) princes,] yea, he doth [set and] establish them [in great dignity] for ever, and they are exalted [to inherit the throne of glory. (1 *Sam.* 2. 8.)]

8. And if [at any time it happen that] they be bound in fetters, and be holden in cords of affliction, [in bonds of trouble and sorrow:]

9. Then he sheweth, [and maketh] them [sensible of] their work, and their transgressions that they have exceeded, [are waxed strong and encreased. (*Jer.* 5. 6.)]

10. He openeth also their ear to discipline [and causeth them to hearken unto counsel (*Prov.* 12. 15.) and instruction,] and commandeth that they return from iniquity.

11. If they obey and serve him, they shall spend their days in Prosperity, and their years in pleasures.

12. But if they obey not, they shall perish by the sword, and they shall die [as a foolish] without knowledge, [wanting and hating know-

ledge. (*Prov.* 1. 22.)]

13. But the Hypocrites in heart heap, [and treaſure] up wrath [unto themſelves: (*Ro.* 2. 5.)] they cry not [to the Lord (ſo heaping wrath upon wrath)] when he bindeth them [in fetters and cords of affliction. v. 8]

14. They did in [their] youth, [and the flower (1 *Sam.* 2. 33.) of their age,] and their life is among the unclean, [they are ſmitten with a ſwift deſtruction, as were the unclean ſodomites]

15. He delivereth the poor [that crieth (v. 13.)] in his affliction, [he admoniſheth them,] and openeth their ears [to diſcipline (v. 10.)] in [and by] oppreſſion.

16. Even ſo [hadſt thou truſted in him (*Job.* 35. 13.) and obeyed him, v. 11.] would he have removed thee out of the ſtrait, [the ſtraitneſs (*Deut.* 28. 53.) wherewith thou art diſtreſſed.] into a broad [and large (*Pſal.* 18. 19.)] place, where there is no ſtraitneſs, [he would have enlarged (*Pſal.* 4. 1.) and freed thee from confinement and preſſure,] and that which ſhould be ſet on thy table, ſhould be full of fatneſs, [and thou ſhouldeſt eat in plenty and be ſatisfied. (*Joel* 2. 26.)]

17. But thou haſt fulfilled the judgment of the wicked, [and reſpected them in judgment; (*Deut.* 1. 17.)] therefore] judgment, and [the hand of] juſtice take hold on thee,

18. Becauſe there is wrath, [God hath ſmitten thee in wrath, (*Iſa.* 14. 6.)] beware leſt [if thou go on to provoke him] he take thee away with his ſtroke, [ſmite thee with a more grievous blow:] then a great ranſom, [and a multitude of gifts] cannot deliver thee.

19. Will he eſteem, [and make an agreement with thee for] thy riches? no not gold, nor all the forces of ſtrength, [nor all the powers on earth will he regard.]

20. Deſire not the night, [and ſay not the darkneſs (*Pſ.* 139. 11.) ſhall cover me,] when people [and nations] are [ſometimes ſuddenly, at mid-night (*Job* 34. 20.)] cut off in their place.

21. Take heed, regard not, [turn not back to] iniquity: for this haſt thou [hitherto] choſen rather [to accuſe, then [to glorify God in thine] affliction.

22. Behold, God exalteth [whom he will] by his power, who teacheth, [and what Lord and Legiſlator is] like him, [and who ſhall preſcribe unto him?]

23. Who hath enjoined, [and appointed unto] him his way [of government?] or who can, [or dare] ſay, thou haſt wrought iniquity, [and not manag'd well?]

24. Re-

24. Remember that thou magnify [all (*Eccl.* 8. 17.)] his works, which men behold, [and celebrate.]

25. Every man may see it, man may behold it, [his handy work (*Psal.* 19. 1.)] afar off.

26. Behold, God is great, and we know, [and comprehend] him not, [nor can find him out unto perfection,] neither can the number of his years, [who is from everlasting to everlasting, (*Psal.* 90. 2.)] be searched out.

27. For he maketh small the drops of water, [which the clouds of rain (*Prov.* 16. 15.) and dew (*Isa.* 18. 4) do drop:] they pour down rain [upon the earth,] according to the vapour thereof [exhal'd from thence.]

28. Which the clouds do drop and distil upon man abundantly.

29. Also can any understand the spreading [and dimensions] of the clouds, or the noise [of the thunder] of his [thick clouds, his pavilion (*Psal.* 18. 11, 12.) and] tabernacle?

30. Behold, he spreadeth his light upon it, [upon the ocean] and covereth [with his light] the bottom of the Sea.

31. For by them, [the clouds dropping tempestuous showers] judgeth he [and punisheth] the people, he [likewise by them, (his clouds dropping (*Psal.* 65. 11.) fatness)] giveth meat, [and provideth for them] in abundance.

32. With clouds he covereth the light; and commandeth it not to shine, [intercepting its rays,] by the cloud that cometh betwixt.

33 The noise thereof, [of the cloud that cometh betwixt, v. 32.] sheweth concerning it, [and telleth that the God of glory thundreth, (*Psal.* 29. 3.)] the cattle also [shew] concerning the vapour, [presaging either storms and tempests, or fruitful rain and showers.]

CHAP. XXXVII. Argument.

He continues his Discourse concerning the incomprehensible Works of God, representing the Excellency of the divine Majesty in several of his Attributes.

1. AT this [noise (*Job* 36. 33.)] also my heart trembleth, and is moved, [as the trees of the wood are moved with the wind, (*Isa.* 7. 2.) and is (*Hos.* 11. 8.) turned

within me] out of his place.

2. Hear attentively the noiſe of his voice, [v. 4. 5.] and the ſound [of his thunder,] that goeth out of his mouth.

3. He directeth, [and ſendeth] it [out] under the whole heaven, and his lightning [together with it] unto the ends of the earth.

4. After it a voice [of thunder] roareth: he thundreth with the voice of his excellency, [with mighty thunderings,] and he will not ſtay them, [the rain and hail from following] when his voice, (*Pſal.* 29.) [the ſound of his thunder] is heard.

5. God thundreth marvellouſly with his voice, (*Pſal.* 29.) great things doth he, which we cannot comprehend.

6. For he ſaith to the ſnow be thou on the earth [to nouriſh (*Iſa.* 44. 14.) it:] likewiſe to the ſmall rain, [the rain of his ſeed, (*ibid.* c 30. 23.) and to the great rain of his ſtrength, [and excellency (v. 4.) the ſweeping (*Prov.* 28. 3.) and overflowing rain. (*Ezek.* 28. 22.)]

7. [Whereby] he ſealeth up the hand of every man, [and confineth the husbandman from doing his out-door work;] that all men may know his work, [his powerful works.]

8. Then [by reaſon of ſnow, &c. v. 6.] the beaſts go into dens, and remain in their [ſecret (*Lam.* 3. 10.)] places.

9. Out of the ſouth cometh the whirlwind, [the great wind of his ſtrength, v. 6.] and cold [winds] out of the north.

10. By the breath of God, [thoſe his fierce winds] froſt is given: and the breadth [and face] of the waters is [frozen up and] ſtraitned.

11. Alſo by watering he wearieth the thick cloud, [he preſſeth, and cauſeth it to diſtil the vapours to water the earth:] he ſcattereth his bright cloud, [making the light which is in it (v. 21.) to break forth.]

12. And it is turned, [and carried] round about by his counſels [and wiſdom:] that they [the clouds, rain, &c.] may do whatſoever he commandeth them upon the face of the world in the earth, [upon the face of the whole earth.]

13. He cauſeth it to come, whether for correction [by peſtilence and famine,] or for his land, [that it may yield her increaſe, (*Levit.* 26. 20.)] or for mercy, [and of ſpecial favour.]

14. Hearken unto this, O *Job*: ſtand ſtill, [refrain thy mouth, (*Job* 7. 11.)] and conſider the wondrous works of God, [and (c. 33. 13.) ſtrive not againſt his terrible majeſty. v. 22.]

15. Doſt thou know when God

God disposed, [whereto God will order and dispose] them, and caused, [will cause] the light of his [bright, v. 11.] clouds to shine?

16. Dost thou know the balancings of the clouds, [whereby they are kept from falling,] the wondrous works of him which is perfect in knowledge, [and most wise.]

17. How thy garments are warm, [and grow too hot for thee,] when he quieteth [and calmeth] the earth by the south-wind?

18. Hast thou [together] with him spread out the skie, which is strong, and as a molten looking glass [for clearness?]

19. Teach us [out of thy great wisdom] what we shall say unto him [of his wondrous works (v. 14.) and ways; (*Job* 36. 23.)] for we cannot order our speech [nor find words for it,] by reason of darkness, [and the ignorance that's in us.]

20. Shall it be told him [as if what I say of him were worth his hearing,] that I speak [of, and am shewing forth his praise?] if a man speak, [goes about to set him forth unto perfection] surely he shall be swallowed up. [and confounded with his excellency.]

21. And now men see not, [are not able to behold] the [Sun's] bright light, which is in the clouds: but the wind, [when the wind] passeth and cleanseth them, [and maketh this light more radiant.]

22. [And when] fair weather cometh out of the north: which God is, [who then can behold his] terrible majesty?

23. Touching the Almighty, [he is incomprehensible,] we cannot find, [nor search] him out: he is excellent in power, and in judgment, [and in equity,] and in plenty of justice, [wherein he aboundeth:] he will not afflict [willingly. (*Lam.* 3. 33.)]

24. Men do therefore fear him: [but remember] he respecteth not any that are wise of heart, [and think themselves sufficient to reprove his counsels.]

CHAP. XXXVIII. Argument.

God himself appearing (as Job *had wished) interrogates him concerning his works, thereby to convince him of his Ignorance and Weakness.*

1. THen the Lord answered *Job* out of the whirlwind, [that issued out of the cloud, where he was present,] and said,

2. Who

2. Who is this that darkneth, [obſcureth and darkneth my] counſel [s] by-words without knowledge, [and ignorant diſcourſes about them?]

3. [ſeeing thou deſireſt to reaſon with God, (*Job* 13. 3.)] gird up now thy loins like a man, [prepare thy ſelf to the debate, and bring forth thy ſtrong reaſons, (*Iſa.* 41. 21.) that we may reaſon together,] for I will demand of thee, and anſwer thou me.

4. Where waſt thou when I laid the foundations of the earth? declare [how I wrought that great work] if thou haſt underſtanding, [and any knowledge of it.]

5. Who hath laid the meaſures thereof, [and given it dimenſions, declare] if thou knoweſt? or who hath ſtretched the line upon it, [ſo exactly formed it?]

6. Whereupon are the foundation thereof faſtned? or who laid the corner-ſtone thereof?

7. [Where waſt thou when the hoſts of heaven were formed,] when the morning-ſtars ſang [my praiſes] together, [and jointly celebrated my (*Pſal.* 19. 1.) handy-work,] and all the ſons, [the angels] of God ſhouted for joy, [and praiſed my work?]

8. Or who ſhut up the ſea with doors, [who brought it forth of the chaos,] when it [thence] break forth as if it had iſſued out of the womb?

9. When I made the cloud the garment, [and covering (*Gen.* 1. 2.)] thereof, and thick darkneſs [as it were] a ſwadling-band for it.

10. And brake up for it my decreed, [and appointed] place, [which I have founded for it, (*Pſal.* 104. 9.)] and ſet bars and doors, [the ſand for the bound of it. (*Jer.* 5. 22.)]

11. And ſaid, hitherto ſhalt thou come, but no farther: and here ſhall thy proud waves be ſtayed, [that they (*Pſal.* 104. 9.) may not paſs over.]

12. Haſt thou commanded the morning ſince thy days, [didſt thou exiſt before the morning-light, and command the day to break?] and cauſed the day-ſpring, [and riſing of the morning (*Neh.* 4. 21.)] to know his [proper] place

13. That it' [s ſhining light] might take hold of [and (*Job* 36. 30.) ſpread it ſelf upon] the ends of the earth, [and ſhine unto the perfect day, (*Prov.* 4. 18.)] that the wicked, [whom the judges ſhall condemn, (*Exod.* 22. 9.)] might be ſhaken out of, [and cut off from] it?

14. It is turned as clay to the ſeal, [as clay do receive a new form from under the ſeal, ſo doth the earth, as it were, upon the appearing of the morning-light,] and they, [and ſo do the wicked (v. 13.) alſo, who change colour at it's appear-

appearing,] ſtand [and are as changeable] as a [changeable] garment.

15. And from the wicked their light is withholden, [they go into the pit, and into darkneſs, and their life ſeeth not the light, (*Job* 33. 28.)] and the [ir] high arm, [and the might of their power] ſhall be broken.

16. Haſt thou [who comprehendeſt my counſels ſo well] entred into the ſprings of the ſea? or haſt thou walked in the ſearch, [and taken a view] of the depth [of it?]

17. Have the gates of death, [the deep places of the earth (*Pſal.* 94. 4.)] been opened unto thee? or haſt thou ſeen the doors of the ſhadow of death, [the innermoſt and darkeſt corners of the earth?]

18. Haſt thou [walked in the ſearch of (v. 16.) and ſo much as] perceived [and viewed] the breadth of the earth? declare if thou, [thou man of wiſdom] knoweſt it all.

19. Where is the way [to the place] where light dwelleth [after its departing hence?] and as for darkneſs, where is the place thereof, [and where dwelleth it, when the day-ſpring (v. 12.) hath driven it away?]

20. That thou ſhouldeſt take [either light or darkneſs and bring] it [hither] to the bound thereof, and that thou ſhouldeſt know the paths, [to carry it from hence] to the houſe thereof, [to the place where it was before?]

21. Knoweſt thou it, [knoweſt thou theſe things,] becauſe thou waſt then born, [and wert in being when they were form'd?] or becauſe the number of thy days is great?

22. Haſt thou entred into [the clouds] the treaſures of the ſnow, [wherein the ſnow is hid?] or haſt thou ſeen the treaſures [and repoſitories] of the hail.

23. [My arrows (*Pſal.* 18. 12, *&c.*) and weapons of war, (*Jer.* 7. 20.)] which I have reſerved againſt the time of trouble [and vengeance,] againſt the day of battle and war?

24. By what way is the light parted [and diſperſed abroad,] which ſcattereth the [vehement] eaſt-wind upon, [and (*Job* 15. 2.) filleth] the earth [with a ſtormy wind?]

25. Who hath divided, [and opened] a water-courſe for the over-flowing of waters, [the ſhowers of heaven] or a way for the lightning of thunder.

26. To cauſe it to rain on the earth, where no man is; on the wilderneſs wherein there is no man [to water it?]

27. To ſatisfy the deſolate and waſt ground [with abundance of waters, (v. 34.)] and to cauſe the bud of the tender herb to ſpring forth?

28. Hath the rain a father? or

or who hath begotten the drops of the dew, [and who, and where is he, that can produce one drop of either?]

29. Out of whoſe womb came the ice? and the hoary froſt of heaven, who hath gendred it?

30. [Whence is it that] the waters are hid, [and covered with ice] as with a ſtone, and the face of the deep is frozen?

31. Canſt thou bind the ſweet influences of *Pleiades*, [of the ſeven ſtars, and keep back the ſpring-flowers which they produce,] or looſe [and free the earth from froſts] the bands of orion, [wherewith the winter ſtar orion doth bind it, and ſtop the labour of the husbandman?]

32. Canſt thou bring forth, [and cauſe] *Mazzaroth* [the north-ſtar to appear] in his ſeaſon, or canſt thou guide [in their courſe] *Arcturus* (c. 9. 9) with his ſons, [the other northern ſtars that are about him?]

33. Knoweſt thou the ordinances of heaven, [and the laws to which the heavenly bodies are ſubject?] canſt thou ſet the dominion thereof, [and give to them to rule over the inferior Bodies] in the earth?

34. Canſt thou lift up thy voice to, [and command] the clouds, that abundance of waters may cover thee, [overflow and cover thy land?]

35. Canſt thou ſend lightnings, that they may go [at thy command to the place thou ſhalt appoint them,] and ſay unto thee, here we are [to receive thy commands?]

36. Who hath put wiſdom in the inward parts, [the reins?] or who hath given underſtanding to the heart?

37. Who can number the clouds in [his great] wiſdom? or who can ſtay the bottles, [the ſhowers] of heaven.

38. When the [moiſtned] duſt groweth into hardneſs, and the clods, [being wet with the bottles of heaven] cleave faſt together?

39. Wilt thou hunt the prey for the lion? or fill the appetite of the young lions,

40. When they couch [and lurk] in their dens, and abide in the covert, [and their ſecret places,] to lie in wait [for the prey?]

41. Who provideth for the raven his food? when his young ones [abandoned by him] cry [and complain] unto God, they wander for lack of meat.

CHAP.

CHAP. XXXIX. Argument.

He proceeds to question him concerning the wild Goats and Hinds, the wild Ass, the Unicorn, the Peacock, Stork and Ostrich, the Horse, the Hawk, the Eagle.

1. KNoweſt thou the time when the wild goats [that lodge in the clefts] of the rock, bring forth? or canſt thou mark, [and lend an helping hand,] when the hinds [labouring to bring forth (*Mic.* 4. 10.)] do calve?

2. Canſt thou number the months that they fulfil, [and reckon for them?] or knoweſt thou the time when they bring forth?

3. They bow themſelves, they [with much pain and hard labour] bring forth their young ones, they [with much difficulty] caſt out, [and rid themſelves of] their ſorrows.

4. [And yet] their young ones are in good liking, [wax fat and ſtrong,] they grow up with corn: they go forth, and return not unto them.

5. Who hath ſent out the wild aſs free, [and given him to dwell, and range in the mountains? v. 8.] or who hath looſed the bands of, [and given freedom to] the wild aſs?

6. Whoſe houſe, [and lodgings] I have made the wilderneſs, and the barren land his dwellings.

7. He [uſed to the wilderneſs, (*Jer* 2. 24.) and to be alone (*Hoſ.* 8. 9.)] ſcorneth [and deſpiſeth] the multitude [and crouds] of the city, neither regardeth he, [but throwing up his heels mocked at the noiſe of the whip, and] the crying of the driver.

8. The range of the mountains is his paſture, and he ſearcheth after every green thing, [every green herb for meat. (*Gen* 30.)]

9. Will the unicorn be willing to ſerve thee, or abide by thy crib, or ſtay in thy ſtable all night?]

10. Canſt thou bind the unicorn with his band [to the plough, to labour] in the furrows? or will he harrow the vallies after thee?

11. Will thou truſt him [with thy work,] becauſe his ſtrength is great? or wilt thou leave [and commit] thy labour [and the tillage of thy land] to him.

12. Wilt thou believe him that he will bring home thy ſeed, [thy crops of corn,] and gather it into, [and lay it up in] thy barn?

13. Gaveſt thou the goodly wings unto the peacocks? or wings and feathers unto the oſtrich? 14. Which

14. Which [carelesly layeth and] leaveth her eggs in the earth, and warmeth them, [by leaving them to be hatch'd] in the duſt,

15. And forgetteth that the foot [of the paſſenger] may cruſh them, or that [the heel of] the wild beaſt may break them.

16. She is hardned againſt, [and is cruel to] her young ones, as though they were not hers: her labour [and travel] is in vain, [and loſt to her, ſhe being] without fear [and care;]

17. Becauſe God hath deprived her of wiſdom, neither hath he imparted to her [the] underſtanding, [which he hath beſtowed upon other creatures.]

18. What time ſhe lifteth up her ſelf on high, [bearing upon her wings as ſhe runneth,] ſhe ſcorneth, [and laugheth at] the [ſwift arabian] horſe and his rider.

19. Haſt thou given the horſe ſtrength? haſt thou cloathed his neck with thunder, [given him courage and ſtrong neighing?]

20. Canſt thou make him afraid, [jump and bound] as a graſhopper? the glory [the ſtrong and vehement ſnorting] of his noſtrils is terrible.

21. He paweth in the valley, and rejoyceth in, [and is proud of] his [great] ſtrength: he goeth [boldly] on to meet the armed men.

22. He mocketh at fear [s that be in the way (*Eccl.* 12. 5.)] and is not [to be] affrighted, neither turneth he back from the [drawn] ſword.

23. The quiver ratleth [and its arrows come whizzing] againſt him, [he ſtanding his ground, and not turning back from] the glittering ſpear and the ſhield.

24. He [as it were] ſwalloweth the ground with fierceneſs and rage, [he rids it ſo faſt] neither believeth he that it is, [neither can he contain himſelf at] the ſound of the trumpet [from going on to meet the armed men. v. 21.]

25. He [paweth and rejoyceth, (v. 21.) neighs and ſnorts, (v. 20) and] ſaith among the trumpets, ha, ha; and he ſmelleth [diſcerneth] the battle afar off, [by] the thunder, [the noiſe and roaring of the captains, and the ſhouting [of (1 *Sam.* 17. 20.) the Hoſt.]

26. Doth the hawk fly by wiſdom [and inſtruction,] and [by thy guidance] ſtretch her wings, [and fly] toward the ſouth [for a warmer ſun?]

27. Doth the eagle mount up [aloft, by thy ſtrength, and] at thy command, and [by thy direction] make her neſt on high?

28. She dwelleth and abideth on the [top of the high] rock, upon the crag [and ſteep part] of the rock,

and

and the ſtrong [and unapproachable] place [s.]

29. From thence ſhe ſeeketh the prey, and her [ſharp-ſighted] eyes behold [it] afar off.

30. Her young ones alſo ſuck up [the] blood [of it,] and where the ſlain are there is ſhe [feeding upon them.]

CHAP. XL. Argument.

Job acknowledging his vileneſs preſumeth not to make any Defence, which God ſhews him was what he ſhould have done before, conſidering the infinite diſproportion there is between God and himſelf, as appeareth by the deſcription of the Strength of the Behemoth in this Chapter, and of the Leviathan in the following.

1. MOreover the Lord anſwered *Job*, and ſaid,

2. Shall he that contendeth with the Almighty inſtruct him, [hath not the Almighty brought arguments enow to convince thee?] he that reproveth, [and diſputeth with] God, let him anſwer it, [let him anſwer theſe demands.]

3. Then *Job* anſwered the Lord, and ſaid,

4. Behold, I am vile [and wretched,] what ſhall I anſwer thee? I will lay mine hand upon my mouth, [and hold my tongue, not having what to anſwer thee.]

5. Once have I ſpoken [and uttered that I underſtood not, (*Job* 42. 3.)] but I will not anſwer, [for what ſhall I anſwer thee?] yea, twice, but I will proceed no farther.

6. Then anſwered the Lord unto *Job* out of the whirlwind, and ſaid,

7. [Seeing thou deſireſt to reaſon with God (*Job* 13. 3.)] gird up thy loins now like a man, [prepare thy ſelf to the debate,] I will demand of thee, and declare thou unto me. [and anſwer thou me. (*Job* 38. 3.)]

8. Wilt thou alſo diſanul, [cry out of wrong (c. 19. 7.) and ſet at nought] my judgment, [and providential care of mankind?] wilt thou condemn me [as cruel (*Job* 30. 21.) and unjuſt] that thou mayeſt [appear to] be righteous?

9. Haſt thou an arm like God [and ſtrength like the greatneſs (*Iſa.* 63. 1.) of his ſtrength?] or canſt thou thunder with a voice like him?

10. Deck thy ſelf now with majeſty and excellency, and array thy ſelf with glory and beauty, [that we may be alike. (*Iſa.* 46. 5.)]

11. Caſt abroad the rage, [and make thine adverſary to know the power] of thy wrath: and behold every one that is proud, and abaſe him, [that men may tremble and fear before thee. (*Dan.*6.26.)]

12. Look on every one that is proud, and bring him low: and tread down the wicked in their place, [whereſoever they are.]

13. [Bring them into, and] hide them in the duſt together, and bind their faces in ſecret, [and bury them out of ſight.]

14. Then will I alſo confeſs unto thee that thine own right hand [alone] can ſave thee.

15. Behold now Behemoth [the ſea-horſe] which I have made [to be on the Land] with thee, he eateth graſs as an ox.

16. Lo now, his ſtrength is in his loins, [his back] and his force [in a peculiar manner] is in the navel of his belly, [where other creatures are weak.]

17. He moveth his tail like [as if it were] a [heavy] cedar: the ſinews of his ſtones are wrapt together.

18. His bones are as ſtrong pieces of braſs, his bones are like bars of iron.

19. He is the chief of the ways [and works] of God: he only that made him can make his ſword approach unto him, [and dare encounter him.]

20. Surely the mountains [his feeding place] bring him forth food, where all the beaſts of the field do play [together with him.]

21. He lieth under the ſhady trees, in the covert of the reeds and fens.

22. The ſhady trees cover him with their ſhadow; the willows of the brook compaſs him about.

23. Behold, he drinketh [(ſuch is his thirſt) as if he wou'd drink] up a river, and [mocking at (*Job* 39. 20.) fear, drinketh at his leaſure, and] haſteth not: he truſteth that he can, [and drinketh as if he would] draw up *Jordan* into his mouth.

24. He taketh it with his eyes, [and will any come in his ſight to take him by ſtrength of hand?] his noſe pierceth thro' ſnares, [and will any one venture to put an hook into his noſe?]

CHAP.

CHAP. XLI. Argument.

The Leviathan's great Strength is here described, and Job *thereby admonished humbly to acknowledge, and not to contend with God's irresistible Power, when he saw how unable he was to stand before one of his Creatures.*

1. CAnst thou draw out *Leviathan* [the whale] with an hook? or his tongue with a cord, [with hook and line] which thou letteſt down?

2. Canſt thou put an hook into his noſe? or bore his jaw through with [a ſpear, as ſharp-pointed as] a thorn.

3. Will he make many ſupplications unto thee [to ſpare him?] will he ſpeak ſoft [ſmooth and fair] words unto thee [to let him eſcape?]

4. Will he make a covenant [and friendſhip] with thee? wilt thou take him, [and will he covenant with thee] for [to be] a ſervant for ever?

5. Wilt thou play with him as with a bird? wilt thou bind him, [to make ſport] for thy maidens?

6. Shall the companions, [and fellow fiſher-men] make a banquet of him, [and rejoice over him?] ſhall they part him among [themſelves to ſell unto] the merchants?

7. Canſt thou [pierce and] fill his ſkin with barbed irons? or his head with fiſh ſpears?

8. Lay thine hand upon, [and come to blows with] him [if thou dareſt,] remember the battle, [thou ſhalt not ſtand in the battle,] do no more, [thou ſhalt not renew it.]

9. Behold, the hope of [taking] him is in vain: ſhall not one be caſt down, [and faint with fear] even at the ſight of him?

10. None is ſo fierce [and daring,] that dare ſtir [and rouze] him up: who then is able to ſtand before, [and contend with] me, [when I am angry? (*Pſal.* 76. 7.)]

11. Who hath prevented [and firſt given to] me, that I [being endebted to him] ſhould repay, [and recompence] him, [ſeeing] whatſoever is under the whole heaven is mine?

12. I will [ſpeak of and] not conceal his parts, nor his power [and great ſtrength,] nor his comely proportion.

13. Who can diſcover the face of his garment, [can pull off his ſkin, his upper garment?] or who can come to [maſter] him with, [or by the help of] his double

[and ſharp bitted] bridle?

14. Who can open the doors of his face, [open his jaws to bridle him?] his teeth are terrible round about.

15. His ſcales are his pride, [and like a ſhield for hardneſs,] ſhut up together, [and] as [it were ſealed] with a cloſe ſeal.

16. One is ſo near to another, that no air can come between them.

17. They are joined one to another, they ſtick together, that they cannot be ſundred.

18. By his neeſings a [bright and ſparkling] light doth ſhine, and his eyes are like the eye-lids, [the riſing and out-going (*Neh.* 4. 21. *Pſal.* 65. 8.)] of the morning.

19. Out of his mouth go [as it were] burning lamps, and ſparks of fire leap out.

20. Out of his noſtrils goeth ſmoak, as out of a ſeething-pot or caldron.

21. [The burning heat of] his breath kindleth coals, and a flame goeth out of his mouth.

22. In his neck [like an iron ſinew, is and] remaineth ſtrength, and ſorrow is turned into joy before him, [and to his great ſatisfaction and delight ſeizeth on all thoſe that meet him.]

23. The flakes of his fleſh are joined together; they are firm in themſelves, they cannot be moved.

24. His heart is firm as a ſtone; yea, as hard as the nether milſtone.

25. When he raiſeth up himſelf [above the water,] the mighty [of the land] are afraid: by reaſon of [fear and heart-] breakings, they puriſy, [and faint in] themſelves.

26. The ſword of him that layeth at him, [and goeth to ſtrike him through,] cannot hold, [but will be broken aſunder; nei her] the ſpear, the dart, nor the habergeon (the javelin) [can hold.]

27. He eſteemeth iron [weapons, and the bow of ſteel] as ſtraw, and [thoſe of] braſs [he counteth] as rotten wood.

28. The arrow cannot make him flee: ſling-ſtones are turned with him into, [and are as] ſtubble.

29 Darts are counted [of him] as ſtubble: he laugheth [and mocketh] at the ſhaking of the ſpear.

30. Sharp ſtones are under him, [the darts and ſling-ſtones of him that layeth at him (v. 26.) recoil and fall under him, as ſo many ſhells caſt at him,] he ſpreadeth, [beateth back and throweth] ſharp pointed [iron] things upon the mire.

31. He [wallowing and tumbling about] maketh the deep to boil like a pot: he maketh the ſea like a pot of ointment.

32. He [when he ſwims] maketh a path to ſhine after him:

him: one wou'd think the deep to be hoary, [and full of gray hairs.]

33. Upon the earth there is not his like, who is made without fear [of any.]

34. He [disdainfully] beholdeth all high things [the talleſt of beaſts] he is a king over all the children of pride, [the ſtatelieſt creatures.]

CHAP. XLII. Argument.

Job *acknowledgeth God's infinite Power, and again humbleth himſelf before him, confeſſing and repenting of his fault. He obtaineth a Pardon for his Friends, and hath his Loſſes amply recompenſed to himſelf.*

1. THen *Job* anſwered the Lord, and ſaid,

2. I know thou canſt do every thing, and that no thought [or purchaſe of thine] can be withholden from thee, [can be diſappointed and fruſtrated.]

3. Who is, [even I my ſelf am] he that hideth counſel without knowledge, [wherewith thou juſtly chargeſt me, (*Job* 38. 2.)] therefore have I uttered that I underſtand not, [ſpeaking raſhly and ignorantly of thee and of thy ways,] things too wonderful [and too high] for me, which I knew not.

4. Hear, I beſeech thee, and I will ſpeak [in thine own words; (c. 40. 7.)] I will demand of thee, and declare thou unto me, [and teach thou me.]

5. I have heard of thee, [and of thy ways] by the hearing of the ear: but now mine eye ſeeth thee [manifeſting thy ſelf.]

6. Wherefore I abhor [and deteſt] my ſelf, and repent, [wallowing (*Jer* 6. 26.) and rolling my ſelf (*Lam.* 3. 16.)] in duſt and aſhes.

7. And it was ſo, that after the Lord had ſpoken theſe words unto *Job*, the Lord ſaid to *Eliphaz* [his principal accuſer] my wrath is kindled againſt thee, and againſt thy two friends: for ye have not ſpoken of me the thing that is right, as my ſervant *Job* hath.

8. Therefore take unto you now ſeven bullocks and ſeven rams, and go to my ſervant *Job*, and offer up for your ſelves a burnt-offering, and my ſervant *Job* ſhall pray for you, for him will I accept, [and hear his prayer:] leſt I deal with you after your folly, in that ye have not ſpoken of me the thing that is right like my ſervant *Job*.

9. So

9. So *Eliphaz* the Temanite, and *Bildad* the Shuite, and *Zophar* the Naamathite went and did as the Lord commanded them; the Lord alſo [heard and] accepted *Job* [when he prayed for them.]

10. And the Lord turned the captivity of *Job*, [and ended the days of his mourning, and reſtored comforts unto him, (*Iſa.* 57. 18.)] when he prayed for his friends: alſo the Lord gave *Job* twice as much as he had before.

11. Then came there unto him all his brethren, and all his ſiſters, [his near relations] and all they that had been of his acquaintance before, and did eat bread, [feaſted] with him in his houſe: and they bemoaned him, and comforted him over all the evil, that the Lord had brought upon him: every man alſo gave him a piece of mony, and every one an ear-ring of gold.

12. So the Lord bleſſed the latter end of *Job* more than his beginning, [and the laſt ſtate of that man was better than the firſt:] for he had fourteen thouſand ſheep, and ſix thouſand camels, and a thouſand yoke of oxen, and a thouſand ſhe-aſſes.

13. He had alſo ſeven ſons and three daughters.

14. And he called the name of the firſt, *Jemima* [the day], and the name of the ſecond, *Kezia*, [a ſweet ſmelling ſpice,] and the name of the third, *Keren-happuch*, [the horn of beauty.]

15. And in all the land were no women found ſo fair as the daughters of *Job*, and their father gave them inheritance among [and made them coheirs with] their brethren.

16. After this [his reſtitution] lived *Job* an hundred and forty years, and ſaw his ſons, and his ſons ſons, even four generations.

17. So *Job* died, being old and full of days, [and even wiſhing in himſelf to die.]

FINIS.

1 Bibl. N.L.

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